

missionary herald

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Baptist Missionary Society*

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A Christian life style for 1975

by Basil Amey

TRADITIONALLY the New Year is a time for rejoicing. There is the possibility of a fresh start, so hopes can be high. There can be a spirit of expectancy.

How is it possible to enter 1975 in this spirit when so many news items are concerned with death, destruction and despair?

The opening paragraph in the November issue of *New Internationalist* reads:

"Forget the forecasts of famine in the future. Famine is here. Hunger is now killing more than 10,000 men, women and children every day, yesterday, today and tomorrow. In the sixty poorest countries on the planet, half the population is down to one meal a day."

If you feel that you have heard all this before and that it is too general to grasp, then a quotation from a letter written by one of our BMS missionaries in Bangladesh makes the position clear.

"The food situation in the country as a whole is really critical. There is a group of Moslem philanthropists who go round the streets of Dacca each morning picking up the bodies of those who have died in the night. Even the cost of cremation or burial is too much for the poorer people. We at Chandraghona, have been having problems with people bringing in patients who are almost dead, having them admitted to hospital and then not turning up again to take the body."

"I suppose they realize that the hospital has to take some sort of action, but we cannot really afford to help paying out money to have graves dug. The money is all needed to help others to have a chance to live."

Such comments are not in any way a criticism of the people or the area concerned. They are a

statement of facts and these facts should make us question our own attitude to those who are placed in situations over which they have no control.

It is not only the present generation that will suffer. Babies who are malnourished can be permanently stunted in body and brain. This condition may, in its turn, affect any children they bear. So the tragedy of malnutrition is passed on to another generation.

As Christians consider these facts they may wish to express their concern for others in the style of life they adopt. A report of a consultation on Development and Salvation suggested: "A Christian life style for today has certain distinctive marks:

- (i) a recognition that our fulfilment cannot be achieved, or properly regarded, as an end in itself.
- (ii) An admission that we are called to a responsible sharing of all we have and are.
- (iii) An insistence that freedom and dignity for others as well as for ourselves become the true motives for our possession, or of our renunciation, of material things.
- (iv) A discipline which prevents us from constantly raising the level of what we demand as necessary for our own fulfilment.
- (v) A simplicity and joy springing from confidence in God's love."

The same report ended with a series of questions among which were the following:

- (i) What part of my income should I regularly give away?
- (ii) Looking at what I earn and what I own, what is essential and what is surplus?
- (iii) How can others benefit from what I have? Do I share enough?
- (iv) What difference does being a Christian make, for me?

It may be that as we enter 1975 we shall discover that our main source of joy is to be found in the giving of our money and our service for the sake of others.

One avenue for such gifts and service is the Baptist Missionary Society and you may wish to write now to:

The General Home Secretary,
B.M.S.
93 Gloucester Place,
London, W1H 4AA.

KINSHASA

Capital of Zaire

Baptists have been active in Kinshasa for many years. The B.M.S. has been privileged to share in this work and rejoices in the growth that has taken place. This month the Missionary Herald invite you to share in this work by reading, which is followed by prayer gifts and service.

The Capital! Buildings and boulevards from the Belgian era joined by architecture of the Second Republic, often decorated with African murals. The African sculptures in the President's Gardens on Mount Ngaliema (formerly Mount Stanley), and the statue of a militant party member of the Popular Revolutionary Movement at Nsele (the Party Conference Centre), indicate the determination of the people to express their freedom to be themselves in all spheres of life.

Growth! Fifteen miles from the city centre, in what appears to be virgin country, new plots of land are already marked out and claimed. New factories point to industrial growth.

People! From all corners of the country. Finding a house or renting a room is a nightmare for the person from the interior who has no immediate family willing to lodge him. This is followed by the problem of finding work, and combating the rising cost of living.

Angolans continue to form a large percentage of the Kinshasa population, and many other nationalities are represented by diplomatic staff or business men and industrial advisers. Noise, rush, bustle, common to any large or capital city; increasingly dense traffic, cultural and sporting events, amusements, temptations, idle hands turning to crime, all these things and more make up the life of the city.

Protestants join the Roman Catholics and Kimbanguists in seeking to show people that there is a God who cares. The British Baptists, the American Baptists, the Salvation Army, Presbyterians and Assemblies of God are among those who work in the city, through the African Churches they helped to form, as well as an indigenous Church, the Community of Light. The Rev. Wantwadi Ndodioko, for several years the General Secretary of the former Baptist

Church of the Lower River, is President of the Synod of Kinshasa, for the Church of Christ in Zaire, and is responsible for coordinating the Protestant work and outreach in the city.

The C.B.F.Z. (*Communauté Baptiste du Fleuve Zaire*)—Baptist Community of the River Zaire), has fourteen churches or parishes, in Kinshasa with a total membership of nearly 15,000. Kinshasa forms one of the four regions comprising our total C.B.F.Z. Community (the others being Lower River, Middle River and Upper River). The superintendent of this Kinshasa Region is the Rev. Koli Mandole Molima who was transferred from Upoto and from his work as General Secretary of the former Baptist Church of the Upper River, to Kinshasa upon the unification of our Baptist work into one Community. The Rev. Koli moved to Kinshasa in February 1973. His task is complicated by regional and tribal suspicion and dissension and perhaps, too, by those hurt because of the change in administrative structure.

The present talks and negotiations on the future of Angola are of direct interest to C.B.F.Z. work in Kinshasa. Out of 14 pastors, 7 are Angolan, 5 are from the Lower River and 2 from the Upper river. A substantial number of church members are also Angolan. The pattern of church and city life will change considerably if and when they return to their own country and perhaps, to some extent, the thoughts of an eventual return have already begun to affect the city churches of the C.B.F.Z.

In this present issue, some aspects of our C.B.F.Z. work in the capital are presented. It is not intended to be a complete and exhaustive picture; rather a glimpse at the response to the challenge to God's people that comes through seeing, "sheep without a shepherd".

The Christian church must help young people to grow



Rev. Kuvitwanga Mvuala talking with the Rev. Mfwilwakanda.
(Photo D. Rumbol)

The Rev. Kuvitwanga Mvuala lives with his wife and children opposite the permanent site for the Kinshasa Trade Fair, and a hundred yards from the great road intersection called the 'Echangeur de Limete'.

He is Christian Education Secretary of the C.B.F.Z. for the region of Kinshasa, and is also teacher and chaplain at the Protestant Secondary School, College Mpeti, Itaga. Lack of private transport and crowded buses, force him to leave home by 6 a.m., and return some twelve hours later, unless, as is often the case, he is called to participate in some other gathering.

The Rev. Kuvitwanga writes:

THE work of God among Zairian youth, and especially young people in the Zairian capital, Kinshasa, is in a period of transformation. This transformation touches every sphere

of life, and young people are called to face three big questions:

1. The political revolution.
2. The social revolution.
3. The implications for religious life.

The city of Kinshasa is never still, and there is plenty to attract young people who form the majority of the population. Kinshasa youth see a world in miniature; a world of adventure. They see different nationalities and want to imitate the latest fashions. They have their favourite stars whether pop-singers or dancers, and are always attracted by new ideas and doctrines.

The political revolution emphasizes authenticity; to be free to be truly Zairian; to be faithful to their own culture. Socially, young people are seeking their place in society and want their voice to be heard. In the religious sphere, young people are seeking and

asking questions. Youth wants to know, to discover, to live, to participate!

Can the young people do these things within the church today? How is the church seeking to help them? For, in truth, the young people are hungry and thirsty for spiritual things.

The personal touch

To seek to capture these young people for Christ, the church has placed chaplains, or pastors, in secondary schools to teach religion and to be available to help pupils and students with any problems they face. It was through this means that Pastor Bwanda found his vocation. The Rev. Ntemo who is now teaching in Kinshasa, was then at Mbanza Ngungu, and, in addition to his teaching, he always made time to contact the students personally. It was as a result of some of these conversations

that Pastor Bwanda was converted, baptized and later entered the ministry.

If I may give the example of my own work. I teach at the College Mpeti at Itaga in Kinshasa. I have a 24 hour per week programme teaching religion, history, geography and African sociology. But I also make time to get to know the students personally, and I conduct an inquirer's class. In 1972, eighteen students from this class were baptized, and in 1973, there were thirty baptized.

Ready to talk

Another means of seeking young people is by dialogue; always being ready to explain to young people the claim of

Christ and the need of the church. I used to work in the Rev. Wantwadi's office. He talked to me about the future of the church and the need for well trained pastors, and it was as a result of these conversations that I decided to become a pastor.

The church organizes from time to time, special services of thanksgiving. Sometimes it is to give thanks for former servants of the church who have died. As a result of hearing about the life and work of these people whom God has used, some are converted and ask for baptism.

We must also mention Sunday School which meets each week in the parishes before the

morning service. I have sought to help the teachers in the weekly preparation classes. It is difficult for them to get to one central place for an hour on a Friday, so in December 1973, we organized a day course, attended by 150 Kinshasa Sunday School teachers. In July 1974 we held a weekend retreat for the teachers and over ninety attended.

More to do

If the money were available we could realize many other projects such as Summer Schools, exchange visits among young people, scholarships for further study, and also the purchase of a vehicle and the erection of a youth centre in Kinshasa.

* * * * *

New B.M.S. Candidate Secretary appointed



The Rev. Mrs. A. W. (Nancy) Thomas has been appointed B.M.S. Candidate Secretary in succession to Miss F. A. Brook.

Mrs. Thomas began work at the Mission House on 2 January and looks forward to hearing from many who are considering service overseas. She writes of her own links with the B.M.S.

In 1951, my husband and I went out to Congo Belge, now Zaire, as teacher missionaries with the B.M.S. Our sense of calling had been separate, but our work was very much a unity as we taught all sorts and conditions of students at Yakusu, Yalikina and Yalembe successively.

In 1961, my husband died and was buried at Yalembe. After a short period in England I returned to Yalembe and served as a teacher until 1964.

As Yalembe was no longer open to missionary work as

such, and for a variety of personal reasons it seemed that a change was indicated, God opened the door for me to take ministerial training at the Northern Baptist College, where both staff and students helped me enormously. There followed six and a half years of joyful work as the minister of Trinity Baptist Church, Bacup.

Now it seems that the calling of God is back to the B.M.S. to work as Candidate Secretary and once more I have to say, "He who has led, will lead."

* * * * *

Cover design by Arthur Pallett

Women are prepared to lead

by Mama Pastor
Ditina Diakubama

IN order to encourage and organize women's work, the C.B.F.Z. has created a sub-department of the Christian Education Office, entitled "Woman and Family Department". I have been elected secretary of the sub-department for the region of Kinshasa, and I am responsible for the preparation of the annual programme for all the C.B.F.Z. women's work in the city.

I am also expected to visit each of the fourteen parishes twice a year, if possible, to help the women in the application of this programme. Each parish has its own women's committee. The Land Rover, given by the women of Great Britain makes these visits possible, especially to the parishes away from the surfaced roads, often virtually unreachable except by Land Rover. The fantastic rise in the cost of insurance, and the necessary repairs and maintenance, make the running of the vehicle something of a problem.

Women visit the prison each month with gifts for the



A Communion Service at the Mama Elikia Centre, Kinshasa.

(Photo: P. Gilbert)

prisoners, and are also concerned to care for those who are ill or very poor.

The main thrust of the programme conducted at the Women's Centre, *Mama Ekila*, constructed with the help of women in Britain, is in the training of the women's leaders through seminars. Different groups of women come for a day, two days, a week or a fortnight. They might be pastor's wives, lady deacons, teenage girls, or leaders from each parish. We are fortunate in being able to call upon a wide variety of people from the churches in Kinshasa, to help in conducting these seminars. The object always is to help those who participate to return to their parishes to put into practice their new knowledge. This was also the aim of a day seminar for Christian couples

on the meaning of Christian marriage.

The women have taken on themselves the burden of the payment of their regional secretary and the functioning of the regional office.

To enable the women to encourage and inform each other of their activities, there is a monthly regional committee attended by the women's president from each parish and the regional secretary. Both at these meetings and also in the weekly parish meetings, we base everything upon prayer, and we ask for your prayers and help too. Our work needs strengthening and there are many women in Kinshasa who do not know Jesus Christ. Thank you for all that you have done. May God bless us as we go forward in His service.

Lisala— the church that unites many

Born on the 10th June 1939 at Sumpi in the territory of San Salvador in Angola, the Rev. Lopes was called by God to be a pastor during the ministry of the Rev. C. Parsons. The San Salvador Church agreed to send him to the Bible Institute at Kalambata in September 1961. However, in March of that year the struggle for the liberation of Angola broke out and the Rev. Lopes was among the Angolans who fled as refugees to Zaire. He contacted the B.M.S. missionaries in Kinshasa and was sent to the Bible Institute at Kinkonzi. After four years there, he continued his theological studies at Kimpese and then moved with the College to Kinshasa where it became known as E.T.E.K. (Evangelical School of Theology of Kinshasa).

At graduation he was sent to Mbanza-Ngungu (formerly Thysville), where he was teacher of religion and chaplain at the Disengomoko College and also at the state secondary school, for two years. He was ordained on the 6th August 1972 and is now the Pastor responsible for the District of Lisala and in charge of the Parish of Lisala.

The Rev. Lopes writes

Lisala Church is situated where Lisala Avenue and Gambela Avenue meet in KasaVubu Zone in Kinshasa.

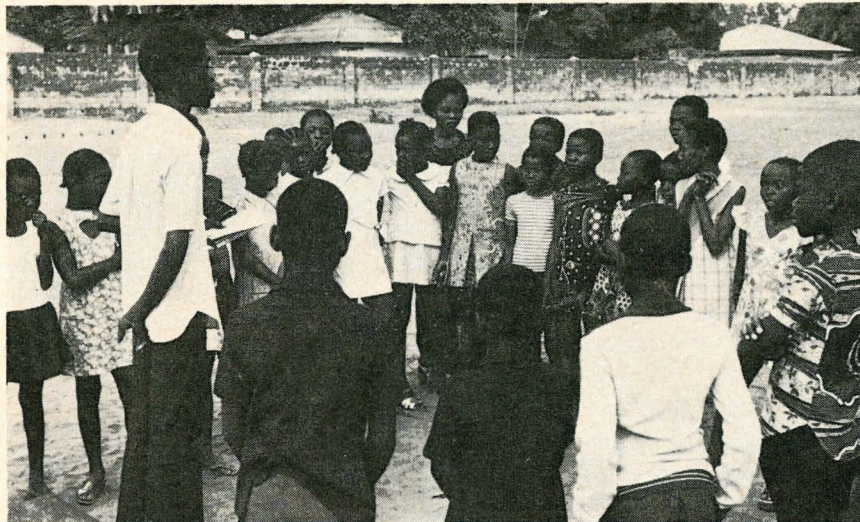
The church was founded in 1948 and is one of the largest Protestant parishes in Kinshasa. The members originate from different parts of the country, and thus from different tribes. They are scattered in fifteen different zones (boroughs, districts) of the capital. The membership, composed of young and old, stands at 5,981, but alas, it must be said that many of those who are



Rev. Lopes.

(Photo: D. Rumbol)

baptized fall away. The average monthly attendance at communion is between eight and nine hundred.



The Lisala Sunday School in session (left and below, right).

(Photo: D. Rumbol)

To care for such a membership we have the following committees:

The Deacon's Court, which is responsible for the whole life and direction of the parish. There are 62 deacons who meet at least once a month to discuss church affairs and to be aware of what is happening during the month.

The Pastoral Care Committee helps the pastor in his weekly meeting with people who have any sort of burden and who seek the help and advice of the church. This committee is composed of men and women deacons chosen by the pastor and approved by the church. Especially difficult problems are referred to the deacon's court.

The Fabric Committee has carpenters, masons, electricians, plumbers, painters and an artist as members. It deals, as its name implies, with all the practical maintenance of the parish.

The Death Committee has as its first task to spread the news of the death of one of the church members. Then the committee takes care of all the practical preparations for the interment, and the consolation of the bereaved family. The committee has bought two pressure lamps and other things which they need in their work.

The Women's Committee is responsible for the smooth running of all the women's activities,

and collaborates with the women's regional secretary for Kinshasa.

The Baptismal Committee must be aware of the life and conduct of each candidate for baptism. The members of the committee examine each candidate on his profession and knowledge of the faith. They will distribute the baptismal gowns, and should take a personal interest in the candidates as they enter the family of the church.

The Committee of Organization composed of both men and women is responsible for the organization of all the special services and ceremonies which take place in the parish.

There are also several other committees: drama, music, marriage, finance, men's and women's and mixed choirs and band.

Youth work is led by Mr. Matwasa, a deacon and businessman, who gives all of his free time to this work. He is the first to arrive at the church on Sundays, before 6 a.m., to welcome the children to Sunday School. And he is the last to leave after the day's services, about 6 p.m.

The young people formed a choir in 1969 with the aim of singing during Sunday School, but this choir has greatly developed its activities. Composed of Sunday School teachers, the choir often represents the church at official, religious and cultural ceremonies.

Unfortunately, there are insufficient buildings to cope with the Sunday School programme, and all the classes are held in the open air in the grounds behind the church. The teachers are hoping to obtain musical instruments, such as guitars and tambourines, but their means are limited as they are mostly still at school or college.

There are just two pastors responsible for the leadership and coordination of all this work, Pastor Lukombo and myself. We are always

ready to help pastors from other communities who come to us for advice. We are happy to think that we stand in a line of ministers who not only served faithfully here in this church, but have gone to different parishes or to administrative positions and greater responsibilities.

It is our joy, too, to recall over a dozen men and one woman who heard here God's call to the full time ministry. We continue to pray that God will help us to be faithful to Him as we serve Him in the fellowship of His people.

* * * * *

Laymen have helped the church grow

In a thesis on "Church Growth and the Communication of the Gospel in Kinshasa", Norman Riddle, an American missionary, made the following comments, in 1971, on the C.B.F.Z. parish of LISALA (formerly DENDALE).

"Lisala is the largest congregation in Kinshasa and a model of organization for urban ministries, with the exception of the failure to plant new congregations. (Growth has come to Lisala because it did not plant daughter congregations around it. But the building is not adequate to hold more than one-third of the membership in

any one service). The congregation first met in a disused army hut. In 1955 a large, modern sanctuary was constructed; the architecture adapted to the African setting.

Lisala congregation has been largely BaKongo in composition; there have always been other tribes represented but always in small numbers. However, the Lingala language is now used more than Kikongo in order to reach the non-Kikongo speaking people. One of the factors in the growth of this congregation is the development and involvement of the laity. This has contributed markedly to the congregation's growth in spiritual perspective and maturity of leadership. It has provided continuity of programme and purpose in spite of several pastoral changes."



Masina— the church that is still to grow

Not all of the C.B.F.Z. work in Kinshasa is on the same scale as Lisala. By contrast we can take a look at the Church at Masina.

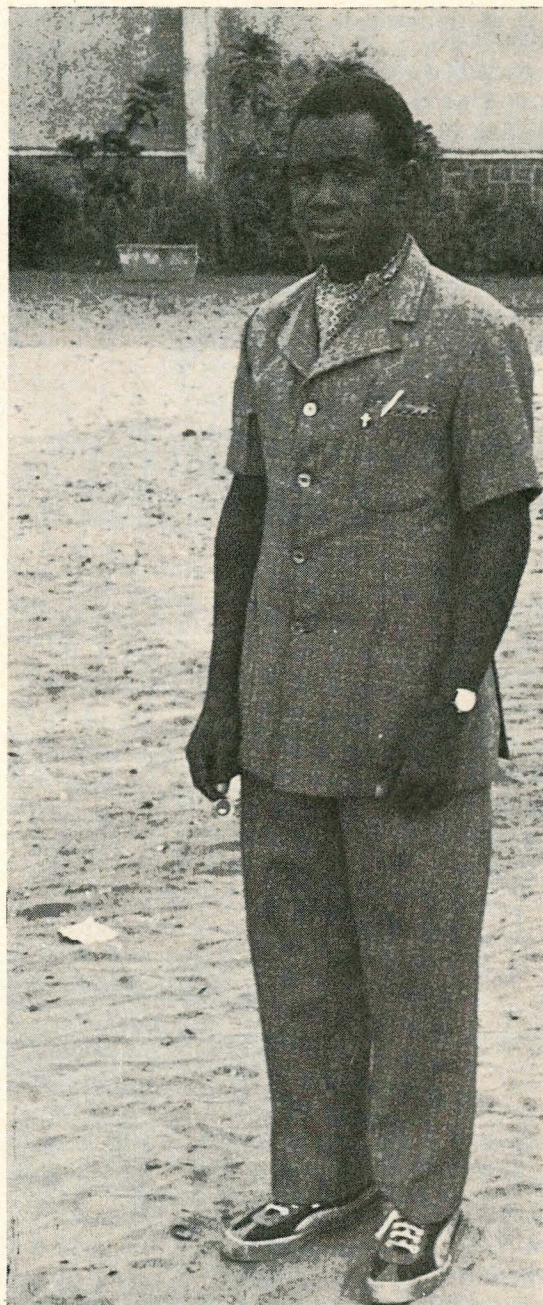
Driving past the 20th May Stadium, where the Foreman-Ali contest took place, you turn off the Lumumba Boulevard at the General Motors Factory. Then along a rough, sandy road into the Zone of Masina. A lot of houses have been demolished and the people moved to a still newer part of the city, to allow for the expansion of the factory, but there are still numerous streets branching off on both sides as you drive along; people everywhere and children playing in the sand; a bar, an open air cinema, a Roman Catholic church, and then the Protestant compound.

The sun reflects off the white sand; a newly constructed block of primary school classrooms stands at one side of the compound, and the nine by six yards church at the other. The church is hoping to build a manse as soon as they can afford it.

Pastor Fernandes writes:

I am your brother in Jesus Christ, **Pastor Eduardo Fernandes Ingles**. I was born on the 15th February 1941 in the small village of Ndulu-Madimba near San Sa'vador in Angola. I am married and have two children. Let me tell you first how the Holy Spirit has worked in my life.

I commenced my pastoral work in September 1970 when I graduated from Bible Institute on Kinkonzi in the Lower River Region in the



Rev. Eduardo Fernandes Ingles.

(Photo: D. Rumbol)

Republic of Zaire. Why did I become a servant of God? It was the work of the Holy Spirit. First, I had a burning desire to stand before

people and tell them about God whom they did not know and had not seen.

Second, when I fled from my own country of Angola, I had seen many preachers killed because the Portuguese saw them reading the Bible; they reasoned that those who were wanting Independence gained their wisdom from God's word. So when I thought about those preachers, I asked myself what I could do to serve God. And how could those preachers be replaced? The answer I received was that I should replace even one of them. I was 18 or 19 years old at the time. I read Jeremiah 1:5, and Joshua 1:7. I couldn't grieve the Holy Spirit, so I said: "Here I am; send me in God's service."

Faith and failures

Well, about the work here at Masina. When I came here in September 1972 there were 102 members. I visited from house to house throughout the whole district and began to see the church grow. By 1973 there were 160 members and by 1974, 200 members.

Our activities among the women are as follows: every Monday: Literacy class; Tuesday: prayer service; Thursday: sewing and housewifery; Friday: the women visit their friends who have just had babies, or those who are

ill, and will often collect water for them from the communal tap. The choir practice is on Saturday. My wife is women's secretary and also leads several of their activities.

The men are responsible for the general smooth running of the church, visiting the sick, leading services. Their prayer service is on Thursday, and on that day they also conduct the catechumen's class. On Saturdays I lead a Bible study group. From time to time we go out to visit those who have fallen away and do not come any more.

Let us not forget the youth work. Every Sunday, over 300 children attend Sunday School which is held before the morning service.

We praise God that some people on their conversion, come and throw their fetishes before us, trusting in them no longer but only in the Lord Jesus. Many are turning away from their sinful lives to trust in Christ. However, it is also true that some people have left our fellowship and returned to their godless ways.

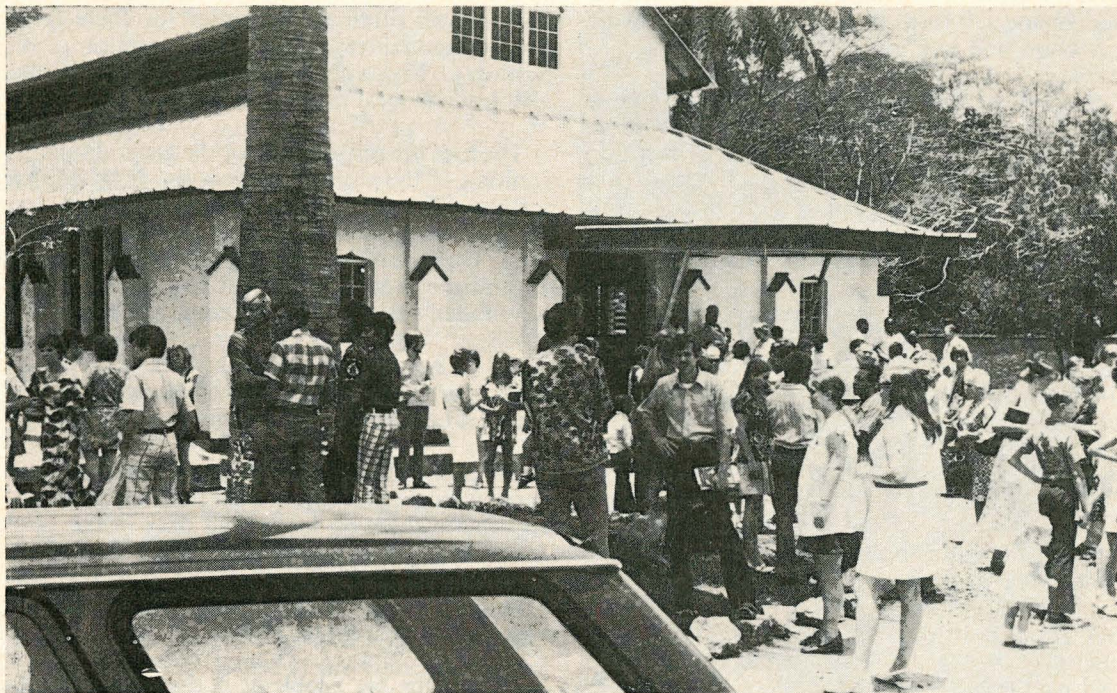
One of the big problems is that the members have not learnt how to give, and we suffer financially.

This is an outline of what the Holy Spirit is doing in the church at Masina. Thank you for your prayers for God's work here.

(Photo: D. Rumbol)



Group at Kinshasa (l. to r.). Rev. S. Koli and wife, Elizabeth Wainwright, Elizabeth Newman, Betty Cooke, Brenda Rumbol, Noreen and Gordon Cato, with children from the Hostel.



English speaking church at Kinshasa.

(Photo: D. Rumbol)

People with a motive strengthen the church

by Bernard McCulloch

I AM almost reluctant to tell you about our church, for two reasons. Many of you reading these words are associated with struggling, small or cramped fellowships, whereas ours is a broad, strong and varied, and I do not wish to glory except in the provision and goodness of our Lord. Also I ask myself what manner of people ought we to be, having seen and experienced so often something of his power.

You see, we are very privileged. Our church is largely made up of people who have come to Zaire with motivation to contribute and help through missions, commerce or government. You do not come to Zaire without a good reason. Although a few may come for holidays these days, most of the English speaking are professionals—teachers, pastors, medicals, missionaries and so on. That is one group. The other is teenage youth. There are many missionaries scattered

throughout Zaire, but only a few English schools, in fact only one American one with a complete secondary education. Therefore, a number of hostels have been set up in Kinshasa for these students, and our church is their spiritual home.

We enjoy our young people very much, and they are making a great contribution to Christian witness in this city. One of the most moving experiences I have had was when nearly a hundred of these young people ministered to us one Sunday recently, through singing and speaking "Come Together". This is a kind of pop music worship service, describing God's plan of salvation from creation to revelation, and calling upon his people to come together, celebrate, and minister to one another in the name of Jesus. They did not simply sing and play with guitars and drums, they showed what The Lord is doing among them through the retreats and Bible studies and projects organized for them by the church.

We have an outreach programme which is equally exciting. One tenth of our income is given away, and this enables us to support a

number of projects. For example we provide salaries for hospital and prison Zairian chaplains. I work at the Mama Yemo hospital which, with nearly two thousand beds provides more than half the medical care for Kinshasa, a city of about two million people.

Many of the expatriate staff are members of our Church and we support our four chaplains in various ways. We also provide a salary for the evangelist at Bolobo Hospital now that it comes under the same presidential medical programme. We make available a credit at a Christian bookshop upon which these men can draw pamphlets and Scriptures.

We contribute to the Evangelization Department, and are wondering how we can do more to integrate our group with the local African churches. Some bridges are being crossed at a bilingual praise meeting, in schools, at hospital and at the University. Americans, Canadians, Africans from English speaking countries and British make up the majority of the congregation, and each group has its special contribution and area of witness in the city.

Our pastor, Rev. Dan Ericson has just left for a one year furlough, but again the abundance; he is replaced by another, Rev. Glen Murray, plus a young evangelist Bob Stromberg who will take over the youth programme. We look forward to more riches. With our pastor's departure we lost our choir leader, his wife, but a new doctor

arrived last month who even has training in music direction so the work goes on. Last year "Elijah" was performed and provided an opportunity to invite a larger circle of friends. We even performed at Kimpese, about 150 miles away.

Our growing point at the moment is about Christian community. During the last few months in Bible studies and through the ministry of a visitor who has experience of these things, we have been feeling more the need to develop as a real community. We feel Christians have been called together to make up The Body, each individual contributing his gifts to the whole, so that the corporate life witnesses, and this is the glory.

We are experimenting in how to work it out. How far can we share our goods and our money? How can we minister to each other more through the gifts the Spirit brings? Can our worship become more an act of the gathered community and less of the few? How can we decentralize more into our homes, and really bear each others responsibilities so that none feels out of it, and none ever burdened?

I have not told you about the organization of our church or its buildings (built in 1916), or the constitution or our problem of identity, but I hope these few pictures of life in the English speaking church inform you, and encourage you, as you make real in your community the truths of the mystery of Christ's Body on earth.

Missionary Record

Arrivals

- 12 October. Mr. and Mrs. P. Riches and family from Yakusu, Zaire.
- 30 October. Rev. G. R. and Mrs. Lee and family from Kandy, Sri Lanka. Miss M. Smith from Yakusu, Zaire.
- 5 November. Mrs. K. Emery from Chandraghona, Bangladesh.

Departures

- 14 October. Rev. R. V. and Mrs. Emery and Miss M. Lacey for Chandraghona, Bangladesh.
- 15 October. Mr. and Mrs. G. I. Pitkethly and Simon for E.P.I., Kimpese, Zaire.
- 18 October. Rev. D. S. M. and Mrs. Gordon for Fifth Company, Trinidad.
- 22 October. Mr. and Mrs. D. J. Stockley for Rangunia, Bangladesh.
- 29 October. Miss R. Murley for Pimu, Zaire.
- 4 November. Miss J. Westlake for Chandraghona, Bangladesh.

Deaths

- 25 October. In Gorseinon, Wales, Mrs. Blanche Morgan (Member of General Committee).
- 26 October. At Chandraghona, Bangladesh, Rev. Ralph Vyvyan Emery, M.A., B.D., aged 66 (Bangladesh 1937-50; 1974).

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(1st October, 1974 to 30th October, 1974)

General Work: Anon. £3.00; Anon. (Peggy) £5.00; Anon. £1.00; Anon. (Prove Me) £5.00; Anon. £1.00; Anon. £2.00; Anon. (L.B.A.) £5.00; Anon. (Brian) £4.00; Anon. £100.00; Anon. £0.20; Anon. (A Sympathiser) £5.00; Anon. £1.00; Anon. (Kendal) £20.00.

Medical Work: Anon. £2.50; Anon. (R.H.E.R.) £2.50; Anon. (W.P.C.) £10.50.

Women's Project: Anon. £2.00.
Agricultural Work: Anon. (Grateful Believer) £5.00; Anon. £1.00.

Relief Work: Anon. £1.00; Anon. £5.00; Anon. £1.00; Anon. £5.00; Anon. (E.S.) £5.00; Anon. (Reekie) £10.00; Anon. (R.H.E.R.) £2.50; Anon. £3.00; Anon. £1.00, (I.B.J.) Anon. £50.00 for Calcutta Urban Service.

LEGACIES

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Nominations

Nominations
for the
Baptist Missionary Society
General Committee
should be received in the
Mission House by
15 January, 1974

Nominations should be sent to:

Rev. A. S. Clement,
B.M.S.,
93 Gloucester Place,
London, W1H 4AA.

The gospel of Christ in a Buddhist world

by Eric Sutton Smith

B.M.S. missionary in China 1939–1951 and in Sri Lanka from 1959.

THERE are at least four races living side by side on the island of Sri Lanka. There are Tamil people who are Hindus, ancient Arab settlers who are Muslims, and the descendants of the Dutch (called Burghers) who are Christians. But the majority of the population are Sinhalese and they are Buddhists.

Most of them are nominal Buddhists to whom their faith does not mean very much. They insist that they really are Buddhists; they “go through the motions” as a matter of course, but it does not affect their daily life and thought very much.

Then there are the devout “seeking” Buddhists for whom the truth in their faith is a very real thing. I call them “seekers”, because they have open minds and are always trying to understand more deeply the truth behind their faith. In my own experience it is these devout “seeking” Buddhist friends who are most open to the message of the Gospel.

Our commission from Jesus is to share the good news of His saving work with them. Our zeal to do this is something which they do not always appreciate, for their own faith is also a religion of redemption. They need to be convinced that redemption in Jesus Christ is the true answer to their inner need. Invariably, I have found, the first question they ask is:—If there is a good God why does He allow all this misery and evil?

They do not believe in any god. So you must answer this question as honestly as you can, as a Christian. Remember that to them all suffering is evil. There are a number of answers to this question in the Old Testament. They are all true as far as they go. But the supreme answer is in the New Testament—suffering is not always evil, in fact God Himself has suffered.



Roadside Buddhist shrines are a reminder of the faith of the majority of those who live in Sri Lanka.

(Photo: B. W. Amey)

In my experience this answer always astonishes them. “How can suffering be anything but evil?” they ask. Patiently we have to answer that we all suffer for those whom we love, and surely that is a noble thing. Supremely in the life of Jesus, God suffered for us—to save us. Suffering is hideous and tragic, yes. But it need not be, God has suffered to save us all. The real problem for man is not suffering but sin.

They do not find it easy to understand this. They will reply that they are not sinners. By that they mean that they are not very wicked. Probably not, but in this world good and bad alike are all sinners. It is not easy to make them see that the deadly thing for us is the mind turned away from God. But if they do see it they naturally ask, “If sin is my real problem:—“How can I save myself?”

Our answer is, “You can’t save yourself”. In the teaching of the Buddha it is possible for man

to save himself by a long personal discipline to rid himself of desire. Desire is the cause of all suffering and of all evil to them. As long as you remain a person you will always desire things and add to the world's suffering.

If you could rid yourself of desire you would cease to be a person and become part of The Truth. This is a state which they call Nirvanah. If you attain it, you cease to exist, only The Truth remains. And when will that be? For most of them never.

This path of discipline is too hard for them in one lifetime. They will be reborn into this world, again and again, as other persons. Each time their attempt at self discipline may fail, and they will never attain Nirvanah. But whether they do or not, their only hope is to try and save themselves.

We often say to them, "We do not bring you a new religion, you already have a good religion, you do not need another one. What we do bring you is a Living Saviour. You cannot save yourself from the deadly power that sin has over you. But Jesus Christ died to cleanse your guilty conscience, if you will let Him do so. And He now lives to help you. Salvation is not a "do-it-yourself" process. You must work out your own salvation, that is true, but He is also at work within you to help you each time you are forgiven". It is a joy to see the relief come on their faces when they realize this. You begin to see that it is not your own persuasion that is making this change in them but the joyful power of God's good news.

Death?

But since rebirth into this world is rooted in their minds, they naturally ask us:—What will happen to me when I die? They believe that when they die they cease to exist. Later they may be reborn into this world, but it will be as someone else with a completely new personality. They will never know what they were in their previous life. So when your father dies, you are saying "good-bye" to the man you loved. You will never meet him again. Their funerals are tragic affairs.

How different is the Christian funeral where we sing, and speak of the "sure and certain hope of the resurrection to everlasting life". We have

to tell them that in Jesus Christ there is no rebirth back into this world. Nor do you cease to exist and become "merged into the Truth". Instead you are "with the Lord", as a living person. And He will present you faultless before the presence of God's glory with exceeding joy. You need never say good-bye to any whom you love who are in Jesus Christ. They remain the people you knew and loved, but free from sin and "complete in Christ".

This warm personal aspect of Christ's Gospel makes an appeal to them in contrast to the seemingly cold impersonal picture of the hereafter in their faith. A few well chosen words of the Gospel message at a Christian graveside never fails to move Buddhist mourners who are present.

Joy!

Christians with their everlasting hope sing hymns at the graveside despite their deep sense of loss. Buddhist friends are always puzzled by this and often ask:—What have you got to sing about?

Our answer is "Everything. We have everything to sing about". People of other faiths chant, but Christians sing whenever they worship. There is a great difference between the two. Christian praise always has that deep note of joy; solemn joy at a funeral of course, but joy nonetheless.

Christ died for our sin, He now lives to help us, and neither life nor death can separate us from our living Saviour and his love. That is why we sing. Our Buddhist friends are struck by this. Whatever tragedy comes to us we have this capacity to rejoice. It is a joy which the world cannot give—and the world cannot take away.

In presenting this good news to them you need to be very patient. They are loth to move-on from the faith that belongs to their race. On the other hand the joy and the life which they see in a born-again Christian is something they wistfully long for. On the day of their baptism it is a joy to see them enter this new life in Christ.

You are trying to present life in Christ to the people of Britain. Please pray for us who are trying to present life in Christ to a Buddhist world.

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A blue background with the letters 'b' and 'm' in white and black, arranged to form the letters 'bms' in a stylized, overlapping manner. The text is repeated multiple times in different sizes and orientations, creating a dynamic and abstract composition.



Some of the families of the students who attend the Bible School at Bolobo.

(Photo: D. Norkett)

There is still a place for missionaries

Barbara Diaper writes on opportunities in Zaire

Who runs the Bible School in Bolobo? **Pastor Eboma.** And the Secondary School? **Rev. Ndondoboni.** Who is the pastor-in-charge of the whole Bolobo area? **Pastor Enguta.** Whose job is it to supervise Christian education, including Sunday Schools? **Citizen Nganka.** And what doctors do we have in the Bolobo hospital? **Zairians** trained in the National University of Zaire.

It is clear that Zairians are leading the work of the church, the school and the hospital. As there are Africans holding down such responsible jobs are we to assume that church, school and hospital can function without help from outside? Is there any place these days for missionaries? Yes. There is! This is the answer of the church itself, not only the local church in the

Bolobo area but also the Baptist Community of the River Zaire.

It is true that the country of Zaire aims to be self-sufficient by 1980 and that it is making an effort to develop its resources and train its people with this aim in view. The church in Zaire too, aims to provide the money and the men it needs. But if the church is to achieve this aim its resources must be developed and people must be trained for all kinds of Christian work. So nowadays missionaries are invited to share particularly in training Zairians.

This is not a new idea; it is something we have been doing for years and our many trained leaders prove this. But it is something we are invited to continue and the openings are many and varied, even if we consider only Bolobo.

The Bolobo Bible School takes as students men who are prepared to give three years to full-time study, including practical work, in order to be equipped for work as evangelists. For three years they and their families face poverty, separation from their own district and

people, and all kinds of hardship. They accept this so that they may be better fitted to proclaim the gospel and build up the church or Christ in the villages.

Former students are already working in many parts of our area, helping pastors who are responsible for enormous districts to which they cannot effectively minister; working alongside overseers and catechists who have, in many cases long experience and great perseverance but little training; serving as chaplains in hospital and schools. There is an excellent Zairian principal directing the Bible School, but missionary pastors and teachers are needed to share in its work. For those with theological training and a concern for the spread of the gospel in our remoter areas here is a really important task.

The women of the Bolobo church have always played a large part in its life and witness. They act as deacons, comforting the bereaved, cheering and helping the sick, encouraging those whose faith wavers and those who no longer attend church, giving practical help to many in need. They conduct their own services and form their own witness teams. Yet they are eager to have further training, particularly in Bible study and ways of presenting Christianity to others, and here missionaries have a role to play.

The hospital is no longer run by the church but leased to a government organization. Yet missionary nurses still do an important job. They do not now work on the wards and they assist in the operating theatre only in emergencies, but they run the training school for auxiliary nurses who will staff the hospital and the village dispensaries. Some former pupils are in charge of hospital wards, others are in sole charge of dispensaries where they have to cope with all the illnesses and accidents that occur in villages miles, and hours, from any other medical help. There are still areas with no dispensary or medical care and it is necessary to train more staff to fill these gaps. Missionary nurses are still needed for this job.

In the secondary school, staff from overseas work in cooperation with African colleagues. The number of qualified Zairian teachers is gradually increasing and last year the Bolobo school had the joy of welcoming to its staff for the first time a graduate of the National University of Zaire. But there are not yet enough Zairian teachers to go round, particularly in "bush" areas—and Bolobo must be reckoned as such for, although Bolobo itself is a town of over 12,000 people, it is surrounded by scattered villages from which the majority of our pupils come. During this shortage of teachers help from overseas is still needed.

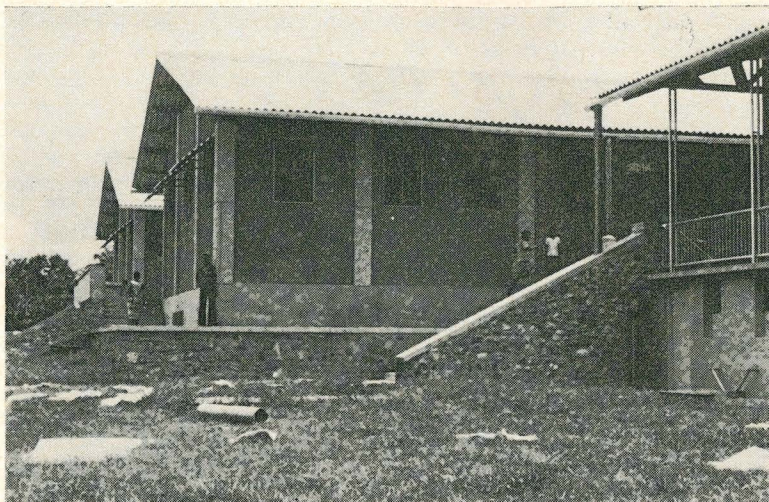


These students, photographed with Mrs. Norkett, are now in their second year at the Bible School at Bolobo.

(Photo: D. Norkett)

A view of the hospital at Bolobo, now leased to FOMECO, the government medical organization.

(Photo: D. Norkett)



Of course not all teachers from overseas are missionaries. During recent years an increasing number of “volunteers” have come to help us in Bolobo, U.N.A. volunteers from Britain and Peace Corps members from the States. Most of these volunteers are without previous teaching experience, but they do a good job because of their eagerness to help our pupils and because of their youthful energy and enthusiasm. However, if our school is to play its part as a Christian school we also need more missionary teachers who, together with African Christian colleagues, will witness to the increasingly large number of non-Christian pupils, build up our Christian young people in the faith and share in all our specifically Christian activities—morning prayers, Scripture lessons, Scripture Union groups and the like.

Teaching in a secondary school like that at Bolobo is a very satisfying job. We follow the national syllabus drawn up by the Ministry of Education, of a high academic standard, stretching our own minds as we have to grasp the subject matter and find ways of getting it into the heads of our pupils. The challenge is even greater when, because of shortages of staff, we have to tackle subjects in which we ourselves are not properly qualified—and tackle them in French! Our pupils are as varied as in any class or school, the bright and the not so bright, the cooperative and the reluctant, but most of them work reasonably hard (they must pass in all subjects if they are to move up into the next class!) and behave reasonably well (as secondary

education is not compulsory any who persistently cause real trouble can be expelled!). Christian graduates, preferably with teacher training or some teaching experience and at least a basic knowledge of French are urgently needed for this enjoyable and worthwhile job.

So there are plenty of opportunities for sharing in training—training evangelists, training Christian women, training nurses, training young people. Plus all the opportunities for sharing in the evangelistic and pastoral work of the church (some in French, so you can start even before you have learned Lingala)—teaching in the Sunday School, taking inquirers’ classes, serving as a deacon, leading prayer meetings or Bible studies, getting out into the district with a witness team, preaching on Sunday morning or at weekday meetings, participating in church council meetings of various kinds. Add to this the opportunity of getting to know our Bolobo folk and enjoying their friendship and fellowship. If God is calling you to serve Him in Zaire, what are you waiting for?

If you would like to know more about the opportunities in Zaire then write to:

**The Candidate Secretary,
B.M.S.,
93 Gloucester Place,
London, W1H 4AA.**

Matuba K. M. Don Kaditu is a fifth-year student in the Faculty of Medicine. He writes about:

Christian Witness in the National University of Zaire

History of Protestant Work on the Campus

In 1961 several Protestant students began to meet to encourage one another; they were a very small minority on the Catholic campus of Kinshasa. They founded a movement called UECCOL (Union of Christian Students in Congo: Lovanium Branch) which became a means of freeing Protestant students from their minority complex and encouraged them to meet without fear. They invited preachers from the city to conduct their services. The UECCOL committee repeatedly asked the former CPC (Congo Protestant Council) to send them a full time chaplain.

In November 1969 a full time chaplain was appointed, following an agreement between the ECZ (Church of Christ in Zaire, which replaced the CPC) and the University of Lovanium as it was then called. After a somewhat difficult period of readjustment, the ECZ in collaboration with the chaplain and students transformed the UECCOL into the Protestant Parish of the Kinshasa Campus of the National University of Zaire (P.P.C. KIN). All the Protestant students on the campus were informed and a Parish Council was elected.

Aims of the Protestant Parish of Kinshasa

Our main aim is that the community of Christians may live filled with the Holy Spirit. I can testify without any fear of contradiction that, with the Lord's help, we try to live in this dimension, by forming the Body of Christ. In this Body, spiritual gifts are manifested for the edification of the Body (1.Cor. 12: 14) and

different ministries are developed to bring unity and maturity (Eph.4. Rom.12).

Two people felt God calling them to full time service and are now in the Faculty of Theology at Vaux-sur-Sienne, France. One of them, Tukunda Ohanu, has an arts degree, and the other, Djawotto Kisa, is a former student of economics.

Non-Christian students are being attracted to the community because of the witness of the Christians, and some are being converted. (Acts 2: 47) Christians, filled with the Holy Spirit, are proclaiming the gospel publicly and are seeking to evangelize.

Programme

We are part of a student body of nearly 6,000; 2,500 of whom live on the campus. Among our activities are the following:

Sunday services attended by a continually growing number of students. At the moment between 70 and 100 students attend each week, though nearly 300 students have attended once or more than once.

Community groups. There are eight of these. Four in the men's residence; two in the women's and two outside the campus. From two to eleven people participate in a group. We seek to give expression to every aspect of community life through these groups. We pray, study the Bible together, share our needs and problems with one another and seek to find solutions to them. These groups are the foundation stone of the whole life of the parish.

Choir. At the beginning, some of the members sang with conviction, some regarded the choir as a hobby. Now, the situation is transformed. A new foundation of prayer has brought to the members a spiritual vision of the choir's ministry.

Weekly praise and prayer meeting, attended by about 40 people. This meeting originally began as a deacon's meeting, but is now open to anyone. We try to express the freedom of the Spirit and to practise his gifts. We want to discover God's will and to seek the power of the risen Christ to fulfil it. As yet we are only at the beginning of this communal search.



B.M.S. missionaries on furlough, some retired missionaries and some members of Mission House staff will be attending their Conference and Retreat at High Leigh, Hoddesdon, from 3-6 February.

The Chairman will be the **Rev. Alan Easter** (left) who is currently Chairman of the B.M.S. This is one of the many tasks he has been called on to undertake during his year of office.

Mr. Easter was minister at Rye (1952-57), and New North Road, Huddersfield (1957-63), before he became minister of Burlington, Ipswich. During his ministry Mr. Easter has been an active supporter of the B.M.S. He was a president at various Summer Schools for a number of years and served as Chairman of the Young People's Committee.

(continued from page 21)

Retreats, organized upon the initiative of the deacons or the community groups. This past year has been an especially rich one, with retreats for the whole community, for the deacons, the choir, the married students and also the medical students with their wives.

Special meetings with invited speakers. We held two evangelistic rallies, led by Pastor Fontus and Pastor Makanzu, the national evangelist. These rallies were attended by 200 students, and at one of them the students were extremely hostile. Then there were three devotional sessions, led by Pastor Townsend (England) and Pastor Pont (France); and two training sessions led by Pastor Makanzu.

Evangelism outside the campus. The choir made its first ever "excursion" in February 1974, accompanied by a few deacons and other members, to the (IPE) school at Kimpese. By the strength of the Lord, we were transformed from choristers to "fishers of men". The Spirit moved and twelve students gave themselves to Christ. This experience renewed, or even "gave" the vision to evangelize in the parishes. Other visits have already taken place, including a youth service for the Salvation Army, at which twenty-two people were converted, and a service at Sona Bata secondary school which transformed

the mission to a living witness for Christ.

Evangelism on the campus. We held a Christmas Eve evangelistic service, and also a musical evening with testimony. At the close of the academic year we held a service which was greatly blessed. Then too, there was a seminar of biblical teaching organized by the Department of Church Life and Evangelism of the Church of Christ in Zaire.

Ecumenical gatherings have been held for Bible Study with the Catholic Parish on the campus. Since we began holding our services in the University Chapel, which used to be exclusively Catholic, our relations with the Catholics have deepened.

Conclusion.

The Lord has called, and continues to call students to follow him. He has transformed our lives, including my own life. He is forming among the university students, not only here in Kinshasa, but also on the other campuses, a people faithful to and committed to him. We remind ourselves that the work which is being accomplished here is entirely due to his grace. We want to be vigilant, active, and protected by this grace. Pray for us.

How water came to the hospital

Peter Riches, *B.M.S missionary/builder reports:*

There is more to filling a kettle than just turning on the tap, if you live at Yakusu, Zaire.

The first step was an idea to supply running water to the hospital and staff houses. In 1972 we started taking measurements, making plans of existing buildings and installations and adding to those proposed new installations. This was

followed by costing and an application for a grant from the B.M.S. Medical Missions Appeal.

Arrangements were made for the Public Works department from Kisangani to come to Yakusu and drill a well.

They arrived early in 1973 with an ancient drilling rig for which we needed to advance about £400 for spare parts before the machine could be used. So followed almost eighteen months of activity, with many delays due to breakdowns, shortages of materials or lack of transport to convey materials or personnel to Yakusu, before the tube well, six inches in diameter and 105 feet deep was completed.

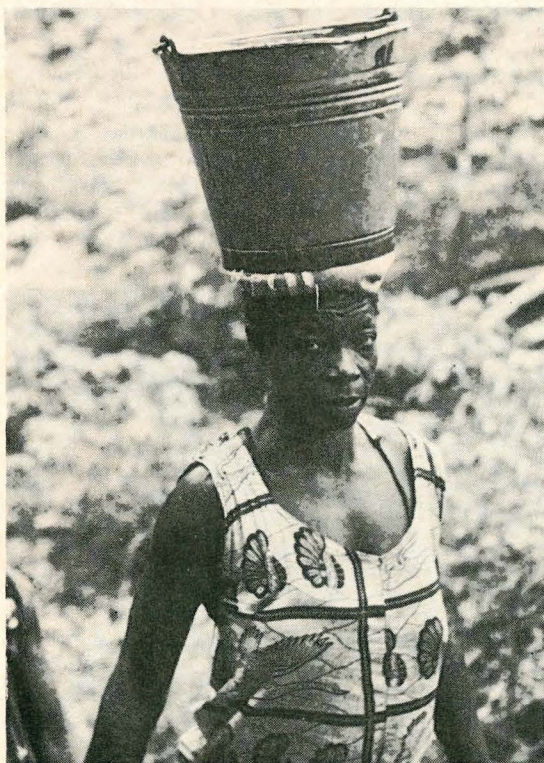
A trial pump was carried out until the water ran clear. Water was then pumped for six hours at the rate of 1,300 gallons an hour, this caused a fall in level of less than seven feet which was restored to normal in only fifteen minutes. This proved that the supply is more than adequate as there is an average of seventy feet of water in the well at all seasons of the year.

During all this activity at the well site workmen and their wives and children were digging gravel from a stream in the forest and carrying it in buckets fifty yards up an embankment. From that point we were able to collect it with our ex-army lorry which we had purchased in U.K. for our construction work. In the same way sand was dug from an island in the river and transported to the bank by canoe.

Thirty sacks in a year

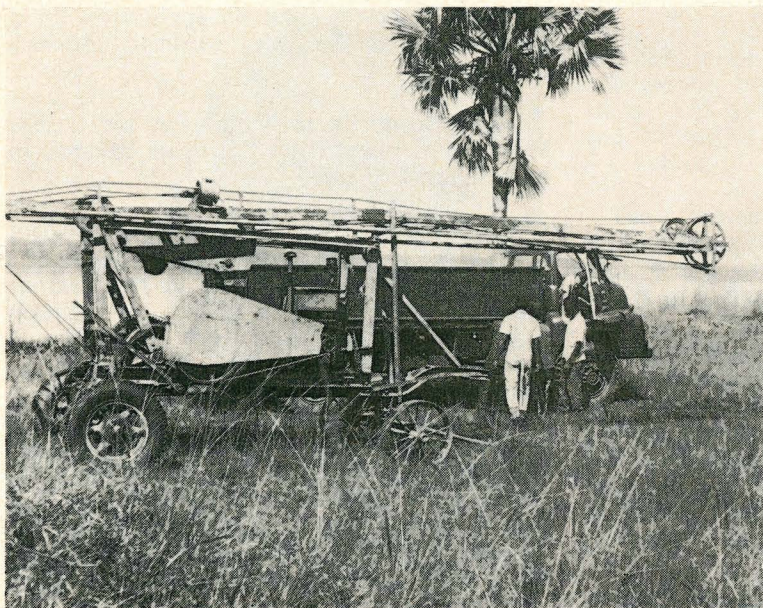
The erection of a new building to house the pumps and diesel engine generating set to drive them, went ahead as soon as the drilling equipment had been cleared from the site. The equipment, which had by that time arrived from Europe, was installed and made ready for use. Due to cement shortages we were only able to buy five sacks at a time and were only able to obtain thirty sacks during the whole year.

With the pumps and generator operated by level controls in the water tower, which used to be used to catch rain water, water is now pumped daily as the level falls.



The wife of one of the workmen at Yakusu carries a bucket of gravel from the stream to the end of the forest track. There it will be loaded on to the lorry.

(Photo: P. Riches)



The somewhat ancient drilling rig which was used to sink the tube well. In the background the ex-army Bedford lorry which we use for all our heavy work.

(Photo: P. Riches)

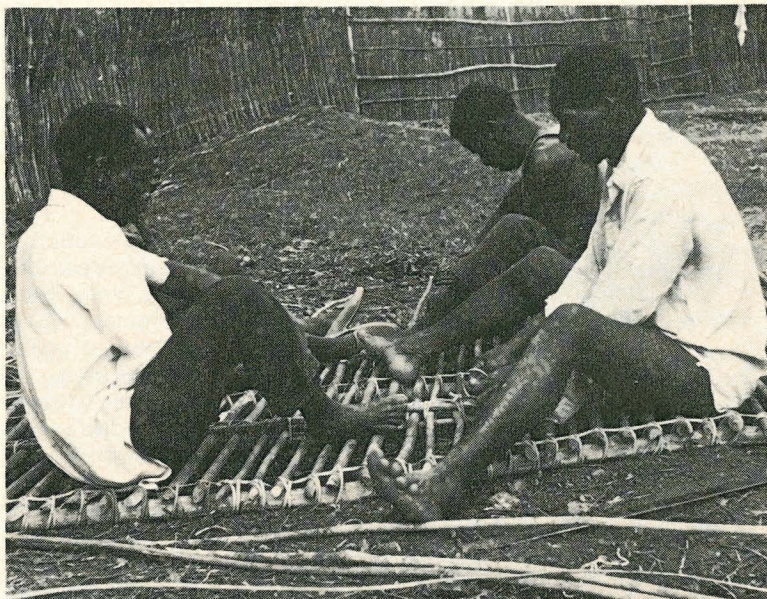
The system is made up of about 1,300 yards of plastic pipes ranging from four inch diameter for the mains down to half an inch. Three mains distribute water to houses and hospital buildings, serving bathrooms, kitchens, showers, toilets and communal taps. Each hospital ward will be supplied with a sink, a wash basin, two showers

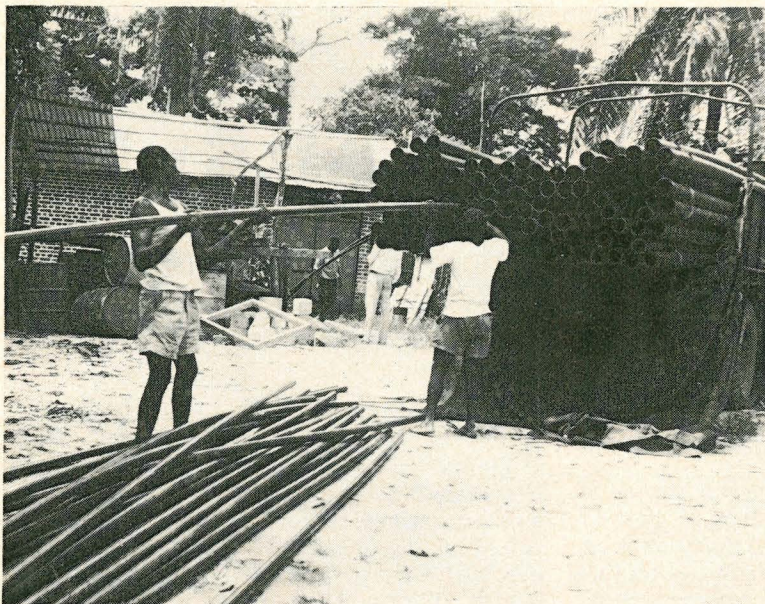
and two W.Cs.

At this time none of these installations are completed because the last batch of pipes which were ordered in early 1973 from Kinshasa only arrived in October 1974 as we were leaving for furlough. We hope that cement, which was

Sticks from the forest are lashed together with vines by construction workmen to form one of the gates into the work yard. A section of the completed fence and the large gate for vehicle access can be seen in the background.

(Photo: P. Riches)





The first consignment of PVC water pipes for the mains distribution. There is a total of 850m of 4", 3", and 1½" pipes in this load.

(Photo: P. Riches)

ordered in April and June 1974, will have arrived during January.

Next time you fill a kettle, spare a thought for the wives of Yakusu who have to carry their family drinking water half a mile from the forest and for those villages and church centres in

areas where the dry season is several months long and water for all purposes is in very short supply.

Pray too that the living water, so freely promised by Jesus and given, may be joyfully accepted by all men everywhere.



Unloading the new diesel generating set which now provides the power for the water pumps.

(Photo: P. Riches)

Coming in at half-time!

John Carrington went to the Belgian Congo in 1938. He married in 1940 and, as B.M.S. missionaries, he and his wife, Nora, have shared in the life of the country as it has changed from the Belgian Congo to the Republic of Congo, and Zaire. Now they look back over the years and this is the first of two articles they have written for the *Missionary Herald*.

IT is not yet eighty years since our station at Yakusu was founded by B.M.S. pioneer missionaries in Zaire. So that the thirty six years which we have been privileged to spend on that station and in the area around it represent about half the existence of that outpost of Christian evangelism.

When we got there in 1938 we entered into a wonderful heritage: a large central station with a fine church building, a hospital, a printing press, boys' and girls' schools with boarding establishments attached, missionary dwellings, and evangelistic outreach into hundreds of villages around, over an area as large as England south of the Thames. It was hard to believe that three years after Sargent Station (as it was then called) was founded, most missionaries on the Congo field thought Yakusu ought to be abandoned because of death and ill health among the missionary staff, a good deal of apathy among the local people and opposition from the government of King Leopold's Independent Congo State. But when Mr and Mrs Stapleton came with their Zairian helper Salamu, who had been redeemed from Arab slavers, encouragement grew and the first Christians in that country were baptized.

A year or two later another pioneer was sent from Monsembe, a middle river station that had to be abandoned because of population displacements. Mr Millman, affectionately known and remembered today in Upper Zaire as "Mokili", helped to gather together and weld into a fine team of workers the missionaries and African leaders throughout the years of the

"first half" until he retired with his wife (who was Mr Stapleton's widow) in 1937.

Medical work was a means of evangelism almost from the beginning at Yakusu and a hospital was put up early this century to the memory of Mr Stapleton. But it was not until 1922 that we had a doctor to serve on the station. When Dr. (now Sir Clement) Chesterman arrived, he soon began training Zairian medical personnel as well as engaging in fighting the sleeping sickness which had caused so much suffering and death in the area for ten to fifteen years.

Working for the future

Young men and women who had become Christians before or during their training at the Yakusu medical school went out after their period in the hospital to man dispensaries all over the Eastern province of Zaire and even further afield. They were often the only Christians in the area where they were working and were able to bring the Gospel for the first time to the local population as well as giving practical demonstration of God's care for men in their efforts to heal physical suffering.

School work was a feature of our mission station right from the earliest days; the point of contact between the mission and village life was almost always the school chapel with a teacher evangelist in charge who had been to Yakusu for a short period of training. He taught reading and writing to children and adults alike as well as preaching and arranging daily prayers and Sunday services. Fifteen years before we got to Yakusu, our missionary colleagues had decided to bring in for longer training some of the ablest teacher evangelists so that higher grade schools could be opened in the district as well as on the station.

Translating and printing

We wanted our folk to learn to read so that they could understand the Bible for themselves. But this meant producing books for them and a translation of the Word of God into their own tongue. From early days our pioneers set about reducing the Lokele language to writing and working out its grammar so that, with the help of Lokele Christians, they could put the New Testament into the hand of our people there.



Pastor Litityo from the Yakusu area, photographed with his grand-daughter Ann. (Photo: J. Carrington)

Printing the necessary books became possible at Yakusu itself when we got our press. By the time we arrived, Mr Ennals had put to good use his own printing skill in developing this work and in training Zairian helpers as professional printers.

As we entered Lokele territory for the first time, travelling on board a wood burning paddle steamer, folk pointed out the small missionary boat "Grenfell" (the fourth we had in Zaire, linking us through the "Endeavour" and the "Goodwill" to the "Peace" which Grenfell used to found so many of our stations there), moored near a village where Mr and Mrs Parris were busy on itineration. It was the last trip the "Grenfell" did for itineration among the village

churches, but we were glad to share for a year or two in evangelistic journeys on foot or by cycle, using village carriers to handle our heavy equipment: books, registers, household equipment for a month or so.

Walk and be quiet

The enjoyment of walking along with the pastor of the area and the village teachers and listening to the singing of the men, (often witty ditties at the missionary's expense!) made up for the physical exhaustion of a long walk in the heat. But soon roads were linking up our villages so that motor transport became possible. It was speedier and more convenient to travel by lorry, but it severed a close link with the people. "You used to walk and talk with us, but now you go by and we can't see you for the dust you make", said our village friends.

Young missionary probationers must keep quiet about things they feel are wrong. It's a wise rule. John wasn't at all happy at having to supervise two lots of boys in the school, one a group of thirty sons of chiefs and church leaders who lived in the boarding school and got regular food each day and the other some hundreds of village boys whose parents could not afford the boarding school fees, who lived in wattle and daub buildings they put up themselves and fed on food they grew in their gardens. But he's glad he kept these thoughts to himself now, many of those boarding school boys have become fine Christian leaders in independent Zaire, the Church as well as the country itself would be the poorer had we not given them this special training. We were to learn early in our missionary life that western political and philosophical notions are not always applicable without modification to Central Africa!

Government help

With the ending of the second world war, change became more rapid. Government subsidies which had been available for our medical training work right from its inception, now became possible for Protestant missionary schools. We are sure that we made the right decision in accepting these monies even though they involved our teacher-missionaries in a lot of extra work in order to qualify for them:

adherence to a state controlled programme, decent class accommodation, a full teaching load and a year's course in Belgium with an official exam to pass at the end. We were all glad to accept these conditions of subsidy because they made it possible for our young Zairian pupils to get an education that would enable them to serve their own people afterwards as Christian leaders.

Period of expansion

The coming of government subsidies for educational work brought two important changes in our missionary work in the Upper and Middle river areas. Hitherto our stations there had developed more or less separately one from the other, for each one used a different Zairian language for evangelistic and for school work. There was little or no shifting of personnel from one to the other for the same reason. (In the Lower River area such co-operation became much more frequent because the one Kikongo language was used everywhere). But the necessity to work out a common educational programme and especially the need to provide qualified teachers for the subsidized classes meant that we

had to come together. For a number of years after we arrived, General Field Council was held once every four years and that seemed adequate to keep our various stations in touch with one another. But we soon began to meet annually when school subsidies came and our agendas grew longer and longer with all the official business there was to do. Moreover, special administrative jobs were created to handle this new work.

The second consequence of subsidies was the rapid expansion of school work on all our stations and in the villages associated with them. A generation of boys and girls began to grow up who became familiar with European-orientated education and were encouraged to identify with it. The term "*évolué*" was actually used by the Belgian colonial administration to describe people who had broken with ancestral cultural life and who had accepted western values. Many of these grew restless with our village leaders. It became urgently necessary for us to train ministerial workers at a higher level of education and we opened the "Ecole Grenfell" at Yalemba for this purpose. (*To be continued*).

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George Lee, B.M.S. missionary in Sri Lanka, writes about:

God's coincidences and blessings

"You may consider these mere coincidences, but I call them God's coincidences". These were the words spoken by a talented and eloquent lawyer in the Kandy Baptist Church, Sri Lanka. He was talking about the way God had guided events during the previous week when his two and a half year old daughter had recovered from a massive over dose of pain killing tablets.

His inspiring testimony touched the hearts of all those present at the Sunday morning worship service. Many had

known him earlier as a sceptic about the Christian faith, and had been surprised at his conversion and baptism during the previous year.

We are learning, in our Kandy fellowship, to recognize "God's coincidences" and to watch for his further working in lives, through them. There was a time, not very long ago, when it was difficult to see God's hand at work in the church. The church looked completely neglected. Numbers had dwindled to a handful of the faithful. Furthermore, they were inward looking and pessimistic about the future. For this dying church, the outlook seemed bleak. Haven't we all known churches like that, which seem to have gone to sleep and lost their expectancy? In fact there was very little left of the church.

But God has been working among us, calling out a people

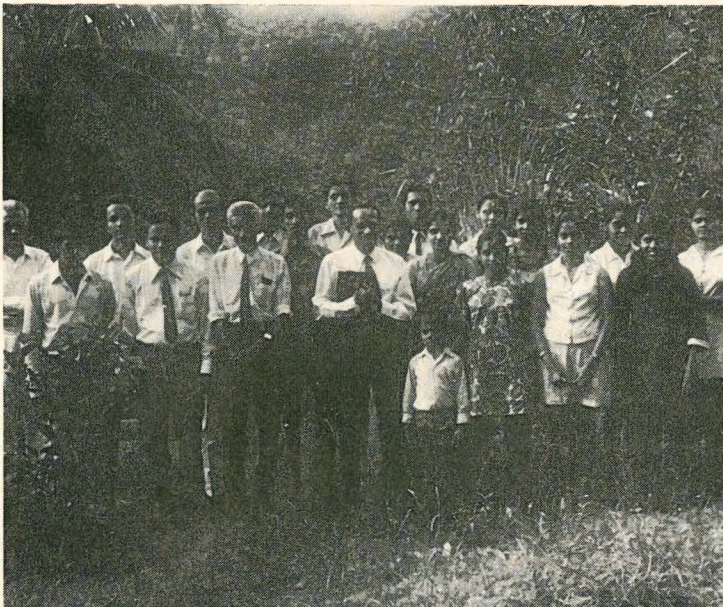
to his praise and glory and many Christians and non Christians are having to sit up and take notice. The change in one person always influences others. After the lawyer was baptized, an elderly Buddhist lady, from a very influential Kandyan family, found the courage to witness to her new found faith in believer's baptism. This has not gone unnoticed and God is speaking to other families through her testimony.

Children help father

About the same time, God worked through the children of a journalist to bring him to a real faith. Last Easter he, the father of six children, was baptized and he is now taking a very active part in the church. Although very fluent in written English, as a leader-writer in a national newspaper, he was very shy to speak in public and very unsure of his Sinhala. It was, therefore, thrilling to hear him testifying in our church. Recently he wrote that God had enabled him to speak for half an hour about his spiritual experiences in our Mattakkuliya Church in North Colombo, where B.M.S. missionary George Oakes is now pastor.

Last autumn many of the members of that church came to Kandy and helped us in a Mission, with a gifted Sinhalese missionary, Mr Malcolm Perera,

over →



Some of the members of the Mattakkuliya Church, Sri Lanka, with Mr. Perera (centre with Bible).
(Photo: G. Lee)



Some of the young people who are linked with the Kandy church.

(Photo: G. Lee)

who is a Supreme Court Judge. God is using his bold testimony mightily in Colombo. During the week-end they were in Kandy, we saw many lives changed, young and old re-dedicated themselves for service, some were marvelously converted and have become new people in Christ, others were healed and some families have begun family prayers for the first time; a big victory for their own lives and the prayer life of the fellowship.

Preparing for the ministry

During our three month furlough in England over the Christmas period, many capable lay people have been taking responsibility for the work and witness of the church. One of our young men had been called to the ministry while studying in India and he is now studying at the Theolo-

gical College at Pilimalawa, near Kandy. He is developing into a very gifted leader and, together with his girl friend, a music teacher and pianist, trained the young people for the Carol Pageant Shantha. He has also been leading the services which have become varied, bi-lingual and lively. Often several of the congregation take part in prayer, testimony or song and the young people lead the singing.

Another theological student, Artie, has joined our church and hopes to enter the Baptist ministry and Vivian, son of the journalist, has also been called to full time Christian service and should, God willing, have entered Bible College in January. He is a very dedicated personal worker amongst the young people, a number of whom are now, at last, coming to know the Lord and witnessing to him, having held back for some time. We need to see a

similar movement among the girls.

God is also drawing together a fine band of deacons, who are forming a spiritual team to guide the church. Many have stood by the church through barren times and are now much encouraged to see God working in our fellowship. There is also much talent, for beside our capable secretary and treasurer, we have a builder, who has put up a new manse for us; a paediatrician, who was instrumental in treating the lawyer's little girl (on the night of a deacon's meeting!); a teacher who is helping our young people with their Christianity (Religious Knowledge) 'O' levels, as well as Shantha, the theological student and the recently converted journalist. We in Kandy shall certainly need well trained leaders as more opportunities for Christian witness and service arise.

How to develop

By the time you read this, we shall, God willing, be back in Kandy, ready to continue in the ministry to which God has called us. It is not always possible to forecast how God is going to work, but the signs are that he is building a team of capable and dedicated leaders who can have an impact on different strata of society. The Christians now come from varied backgrounds

and widely scattered areas, so we are looking to God to work in many and varied ways.

There is also in our site on the main street of this large and central city, much potential as yet unrealized. We have prayed that God will open up this site and use it for outreach, in social service, community projects and for an evangelistic and pastoral centre, as he may guide. This is a long term project and may take years to open, but we value your prayers that in the planning stages all may go according to God's will.

On fire for God

On my return to Sri Lanka, in February, I shall also have responsibility for a large old established village church some twenty miles from Kandy.

Beligodapitiya is a rice growing village set in a solid Buddhist area. Some of the members of the Kandy church have expressed their desire to help with this village church. Perhaps God will help us to set this fellowship on fire for him so that they will be an effective witness in their area.

During the last two years we have seen God working among us in a wonderful way. There has been more evidence of spiritual blessing and manifestation of the power of the Holy Spirit than in our previous ten years in Sri Lanka. The work there has been hard and up hill for many years. But now, in spite of economic difficulties in the country, there is evidence of a reawakening in the church. This is a time of opportunity as far as the church in Sri Lanka is concerned.

A shop for the B.M.S.

If you know of an empty shop in a busy street and can persuade the owners to allow you to use it, rent free, for charity, for one or two weeks, you have an opportunity of raising money for the B.M.S. And remember that this year the B.M.S. need more money than ever before.

Members of the Cardiff W.M.A. particularly those of Albany Road Church, have been fortunate in obtaining a shop on two separate occasions during the year. Through the efforts of many people in a number of Baptist Churches we were able to stock the shop and sell a wide variety of goods from clothes to bedsteads. As a result a total of £900 was sent to the B.M.S.

The experience of the helpers was not without humour and new insights into human nature! Other churches in other towns might also find such an effort rewarding in more ways than one!

LOOK

Have you seen the new B.M.S. children's magazine? It is published monthly for children 8-12 years. Write for free copies of LOOK and introduce it to your children.

Address requests to:
Publication Department, 93 Gloucester Place, London, W1H 4AA.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(31st October, to 30th November, 1974)
General Work: Anon., £0.50; Anon., £2.00; Anon., £3.00; Anon., £3.82; Anon., £10.24; Anon., £2.00; Anon., £4.00; Anon., £3.10; Anon., £1.00; Anon. (Prove Me) £5.00; Anon., £2.00; Anon., £5.00; Anon. (F.S.) £2.50; Anon., £0.25; Anon., £25.00; Anon., £0.50; Anon. (Brian) £4.00; Anon., £1.25.
Medical Work: Anon., £5.00; Anon., £10.00; Anon. (G.W.) £1.00; Anon. (F.S.) £2.50; Anon., £5.00; "In loving memory of Margaret & Arthur" M.M.F. £6.00.
Agricultural Work: Anon., £5.00; Anon., £10.00.
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Anon., £500.00; Anon. (R.P.) £2.00; Anon., £5.00; Anon., £25.00; Anon., £5.00; Anon., £1.00; Anon., £40.00.
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Missionary Record

Arrivals

12 November. Miss J. Parker from Bolobo, Zaire.
19 November. Miss L. M. Fuller from Mbanza-Ngungu, Zaire.
20 November. Rev. J. O. Wilde from Dacca, Bangladesh.
28 November. Mr. and Mrs. J. H. West and family from Darjeeling, India.

Departures

7 November. Miss S. Slade for Kathmandu, Nepal.
29 November. Miss A. Couper for I.M.E. Kimpese, Zaire.

Caring and sharing

Basil Amey reports on
a Sunday School Anniversary with the missionary challenge

In 1974 the College Road Baptist Church, Harrow, combined its B.M.S. Gift Day/deputation with the Sunday School Anniversary. The report of the event is published now as many of you will be planning your Sunday School Anniversary and B.M.S. services for 1975.

Preparation

The Sunday School Executive was joined by the missionary secretary at the meeting which began preparations. At that first meeting the decision was made about the areas to be considered. Diptipur in Orissa, India and Bangladesh were chosen, for it was known that information on these could be easily obtained.

At subsequent meetings more specific areas of study were allocated to each department. It was also agreed to form three adult groups for members of the church and congregation who wished to become involved. The allocated areas of study were as follows:

- Adult groups:**
1. **Background to mission—a brief introduction to the history and work of the B.M.S.**
 2. **Background to Bangladesh.**
 3. **Needs and resources—a study of the required finances and personnel.**

Youth Fellowship/Seniors: Bangladesh today.

Juniors: Detailed study of Diptipur.

Primary: Children at play and worship in Diptipur.

Beginners: A family in Diptipur.

Teachers in each department planned a three or four week course of lessons leading up to the event. This enabled the children to learn more than the particular aspect they were to present.

Two weeks before the event the morning service was an introduction to Caring and Sharing the Sunday School and Missionary Festival. That morning those adults who wished to be in the groups left the service, with the children, and began their group work.

The main sources of information were the

B.M.S. magazines and prayer letters from missionaries. A number of people were therefore introduced to B.M.S. literature in a new way.

The Event

The congregation had gathered, but there was no minister in the pulpit to lead the worship. As the organ music faded a map of India appeared on the screen. There followed a number of overhead projection transparencies and the scene was set for the day. In that context we worshipped.

The Juniors had made large cut-outs of buildings and people at Diptipur and as they were introduced so they moved on to the platform and took their assigned place. Within minutes Diptipur had come alive to the congregation as they saw Dr. Suna approach his hospital and animals settle on the farm.

As the buildings moved off so the Beginners moved on to act out family life in Diptipur. The day began with tea and chapatis!

Then the Primaries played a typical Indian game, during which an accident showed the need for the hospital! Then came worship in the Diptipur church.

The final section of the morning service was led by adult groups on needs and resources and this culminated in the bringing forward of the missionary offering.

The evening service was planned to give as much detail as possible about Bangladesh. There were "eye witness" accounts of the damage wreaked by cyclones and the tragedy of war.

A young couple who had been shopping in Bangladesh compared, and contrasted, what they had been able to obtain with a young couple on a spending spree in England.

Two of the adults spoke as a Hindu and a Moslem respectively, and a young person, tried to show the position of a disillusioned student in Bangladesh.

There were items by a group and specially written prayers and a final reference to the work of the B.M.S. and the challenge of missionary service overseas.

In preparation for the day and through the presentation on the day much was learnt. Perhaps the main lesson was how little we really know and understand the true situation overseas.

There is so much more we should know about the life and faith of those with whom we have been called by God to share our faith.

missionary herald

*The monthly magazine of the
Baptist Missionary Society*

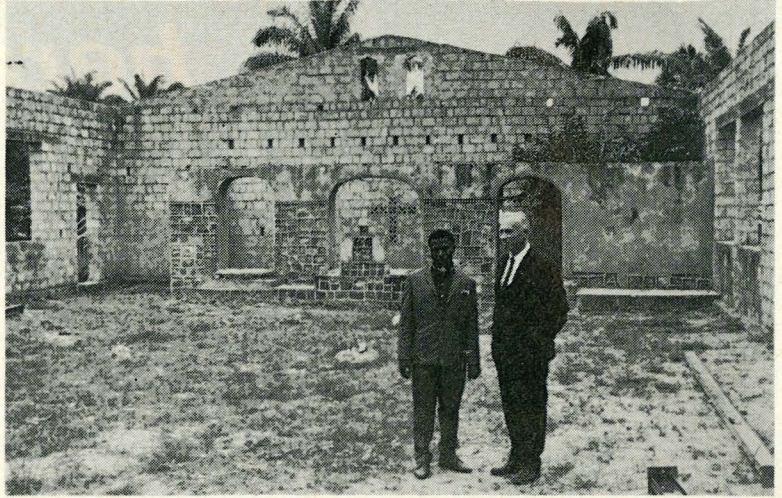
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Dr. John F. Carrington and the Rev. R. Singa pictured at Chopu during the construction of the church, which has since been completed.



Coming in at half-time!

John Carrington went to the Belgian Congo in 1938. He married in 1940 and, as B.M.S. missionaries, he and his wife, Nora, have shared in the life of the country as it has changed from the Belgian Congo to the Republic of Congo, and Zaire. Now they look back over the years. This is the second of two articles they have written for the Missionary Herald.

WHEN Independence came to the country, half-way through the "second half" in 1960, its immediate effects on church and school life were small. This was because our church had already learned to be independent and most of its administration was in the hands of Zairian leaders by 1960.

Most primary schools already had Zairian headmasters trained at Ecole Grenfell or at Yakusu, the missionaries having moved on to posts in the secondary school or in teacher training. A well qualified Zairian secretary inspector of schools was able to take over immediately from the missionary responsible for co-ordinating work in regional schools and for payment of staff. It was indeed safer for him to travel around with thousands of pounds in his bag than for the white missionary!

But if the coming of Independence made little difference to B.M.S. sponsored work in the Upper and Middle River areas, the *Simba* rebellion which broke out four years later wrought terrible havoc. Stations where white

missionaries had worked were systematically destroyed, church leaders were sought out and killed, village people were taken miles into the forest where large numbers, especially the children, died of starvation and disease. In this tragic civil war, which affected mainly the Upper River stations of Kisangani, Yakusu, Yalimba, Yalikina, Lingungu and Bandu, there were old boys of our schools on both sides of the conflict, though far fewer opted for the rebels than for the loyal villagers.

When finally peace was restored and folk came out of the forest to the sites of their former dwellings almost everything had to be remade: gardens, houses, church buildings and the like. The people were destitute and it is not surprising that numbers flocked into the city and other big centres where security from marauding soldiery was greater. In many of those villages there is still no church building nor school where children can learn to read and write. They have become missionary areas once again where formerly the church, by its giving, was helping evangelistic outreach into other regions.

Just before the *Simba* rebellion broke out, we had received an invitation to join the staff of the newly formed Protestant University which was given special facilities by the government to open in Kisangani in 1963. We refused the invitation because we felt we could best use the last ten years of our missionary life in developing the secondary school work at Yalimba with its

teacher and minister training programmes. But after the rebels had destroyed that station, we realized that the quickest way to get back up river and help the situation in Kisangani and the villages around would be to accept that earlier invitation. It was still open and we went. Part of the secondary school work was transferred to Kisangani, part to Upoto and the ministerial school got going later on at Yakusu.

Preparing leaders

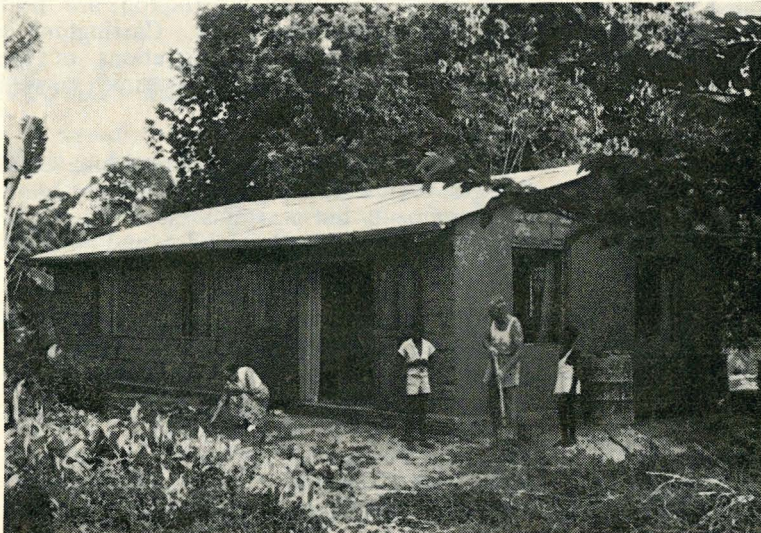
It was surely a remarkable experience, not permitted to many teachers, to be able to transfer from primary to secondary and then to university education, all in the space of one short teaching career. The last stage involved us in much greater change than the other two for here we were dealing with youngsters from our own, known Upper River region, whereas the university students came from all over the Republic and from all sorts of traditions. But we found plenty of opportunities for witnessing to the Christian Faith in lecture rooms and outside; these grew more numerous and more fruitful after the three Zairian universities were nationalized by President Mobutu in 1971 and welded into the one *Université Nationale du Zaïre*. The opportunity of being able to live once again in the Upper River area meant that our hopes to be able to help with B.M.S. work there were going to be realized.

The need for Zairian colleagues to assume responsibility for the work in Kisangani was forced on us by the tragic death of David Claxton in 1967, only two years after he had come to serve as B.M.S. missionary in the city. David was already preparing the local pastors for this before he died and they responded nobly to the challenge of the new situation. When Pastor Francis (now Bolemba) Mokili came back from a course in Switzerland to take over the superintendence of the Upper River area and Pastor Lituambela became the leader of the ministerial team in the city, we felt reassured about the future of our churches in Kisangani.

We write of having been in the Upper River area of Zaïre for the "second half" of missionary endeavour in that region. Does this mean that now the missionary's task is over there? Some of our African friends seem to think so who give us the name of "*itungangolo*", a Lokele word meaning: the last born of the family!

New translations

They see that the training work we inherited from our earlier colleagues has meant that a generation of Zairian helpers is already with us who can take over much of our work. The headmaster of the primary school at Yakusu and the secondary school at Yalembe as well as the academic dean at Kisangani University



Flash-back to 1964, Dr. John F. and Mrs. Carrington outside their house at Yalembe.

are all Zairians today. We were glad to be able to help with Bible Translation during the early and middle years of this "second half", but it is right and fitting that new translation projects should be in the hands of competent Zairian colleagues who have acquired the skills for this work.

But if the time has already come when few missionaries from Britain will go to Zaire to spend a life-time there, our Zairian friends in the churches are still eager to welcome specialist help in education, medicine, agriculture, constructional work and the like to serve alongside Zairian workers already busy in these fields.

Uniting the churches

We must keep on praying for this young Baptist Church of the River Zaire. As we see it there are three main areas where Zairian Baptists need our concern just now. The first is church organization. The far flung territory they have to administer is an inheritance from the B.M.S.; we in our day developed it as a result of political aspirations of King Leopold of the Belgians at the end of the nineteenth century. But the present government intends to respect political boundaries handed over to them and so must the church. It is already proving a costly business to remunerate all the personnel involved in administering the church's central office in Kinshasa. The local churches who have to shoulder this burden found it so heavy last year that some defaulted and monies were diverted which should have been used to keep going our theological school at Yakusu; this had to be closed prematurely. Some way must be found quickly to help our Church to help herself in this matter or else there will be other casualties.

Training ministers

Secondly, the lumping together of so many different tribes within one political boundary makes for tribal divisions among our people. Christians of all people should be able to overcome dissensions of this kind; but if they broke out in the early church (Acts 6), it is not surprising that it is our modern experience too. We have a gracious and skilful leader in our new General Secretary, Citizen Nlongi Mfwilwa-

kanda. Pray that he may be able to weld together our differing tribes into one worshipping and working Christian church.

And finally, we must reopen our ministerial training as soon as we can. This need not be directed solely towards providing full-time workers for the church, there is a sense in which it would be foolish to train more men than the church can absorb at any one time. Refresher courses for men already out in the field would be invaluable as also courses for laymen who could give of their free time to church work. It must surely be only a temporary anomaly that the Baptist Church of the River Zaire keeps open primary and secondary schools as well as medical training while closing down its ministerial preparation. But the development of theological education along these lines needs financial help from Britain as well as ministerial teacher missionaries.

We both of us thank God for allowing us to see so many wonderful changes during the "second half". But even though the whistle may have sounded for us personally, we know that the task of missionary work in Zaire has not yet finished and we are persuaded that He has still "great things" for his Church to do as they "expect great things from Him".

Zaire Today

Dr. John and Mrs. Carrington are now visiting America where Dr. Carrington is lecturing and giving demonstrations of the African drum for which he became so well known in this country.

In Zaire there have been political and social changes, even since Dr. Carrington came home for retirement, but it seems clear that those who feel called to work in schools and hospitals and churches in Zaire will still be welcomed.

If you would like more information about working with the B.M.S. in Zaire, write to:

**Rev. (Mrs.) A. W. Thomas,
B.M.S.,
93 Gloucester Place,
London, W1H 4AA.**

CHANDRAGHONA

Women's Project 1974-1976

£3,000 received.

£7,000 still to raise.

The aim of the B.M.S. Women's Project is to raise £10,000 to provide new quarters for the nursing sisters at Chandraghona Hospital.

Over £3,000 has been sent to the Mission House, leaving £7,000 to be raised before the appeal closes at the 1976 Assembly.

A leaflet, entitled "B.M.S. Women's Project 1974-76" is available from the Women's Department. In that leaflet the nursing sisters home is described as "a single storey building standing on a hill to one side of the hospital".

Christine Preston, now home on furlough from the hospital, gives more details.

"The Sister's bungalow at Chandraghona is old and I shall always remember that my first impressions were that it was huge and gloomy.

"Cream painted bamboo walls shower dust and paint flakes over everything on every rainy or windy day. Small lizards live happily in the roof. It's only the rats we dislike and even Myrtle's cat does not keep them at bay for long.

"A recent storm again lifted the corrugated iron roof so this year the monsoon rain will pour in at new angles and all the furniture will need re-arranging.

"The mosquito netted verandas are inadequate protection against thieves and regularly the sisters are up investigating things which have gone bump in the night. This is exhausting after a ten hour day in hospital. The threat of burglary does not help one to sleep easily.

"The kitchen is tiny with totally inadequate cupboard space but our main concern is that one day the kerosene stove will ignite the bamboo walls and then the sister's bungalow will have to be rebuilt!

"It is not too bad a place but a more comfortable, convenient and safe home would be greatly appreciated by Myrtle, Jean, the short termers and myself."

Further information can be obtained from Miss C. Moon, B.M.S., 93 Gloucester Place, London, W1H 4AA. Miss Moon will also be glad to receive any gifts towards the Women's Project Fund.

Roads mean churches

A new stretch of asphalt road has been opened. It ranges between Campo Mourao and Cascavel and so an old dream of linking north and south in the west of the State of Parana, Brazil, has been realized. David Grainger, B.M.S. missionary in Brazil, sees that there is significance in this event for the church and writes:

"This will give a huge impulse to the already rapid growth of the region and in the near future other key roads will be built, making Campo Mourao the cross roads of west Parana. Progress in Brazil rides on four wheels and the churches at Ubirata, Campo Mourao, and Peabiru are ready with plans to respond to this new challenge. The opening of the earth roads

over twenty years ago brought the opening of many new churches in this area. We hope to witness a new growth with this latest episode in the development of Parana which continues to reflect the immense strides Brazil has taken in the last ten years".

New opportunities require new leaders. Is this the call you have been waiting for? If so, write to the B.M.S. Candidate Secretary (see opposite page).

Beef or Bangladesh

Three old age pensioners at Grantown-on-Spey, decided that they did not wish to benefit personally from the beef tokens they received from the government. They therefore set aside the money saved and sent it to the Society for relief in Bangladesh.

The Rev. A. S. Clement (centre) with Dr. Baker J. Cauthen (left), executive secretary and Dr. W. O. Vaught of Little Rock, Arkansas (right), president of the Foreign Mission Board, outside the headquarters of the Board at Richmond, Virginia.

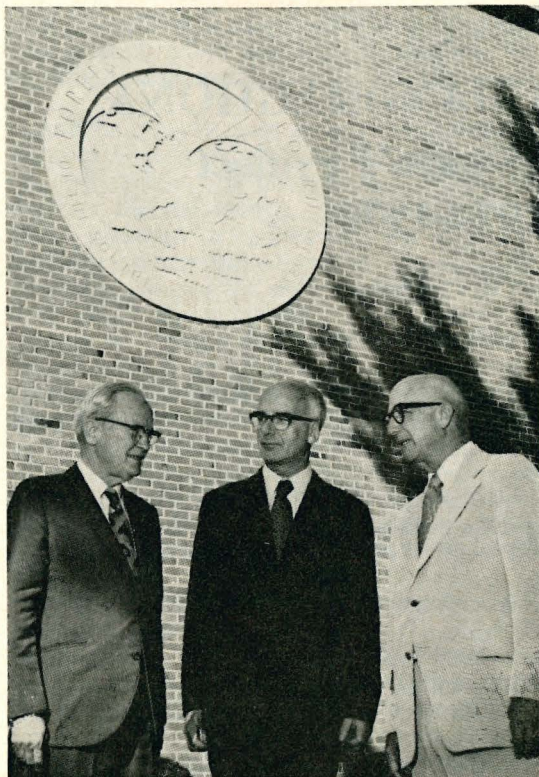
The Richmond Board

A. S. Clement, General Home Secretary, reports on a visit to the headquarters of the Foreign Mission Board of the Southern Baptist Convention.

THE Foreign Mission Board of the Southern Baptist Convention, U.S.A., is the largest foreign missions agency in the world. It draws support from some 34,000 churches. Over 2,500 missionaries serve as its agents in 77 countries. In the last financial year its total income exceeded £18M.

The headquarters of the Board are in a fine modern building (purpose-built) on the outskirts of Richmond, capital city of Virginia. They are used to welcoming visitors there—visitors from overseas, visitors from Southern Baptist churches in the U.S.A., coach-parties from supporting churches. In the fine entrance hall there is a reception desk at which sits a guide ready to conduct visitors round the premises. First, they are ushered into a small theatre where a film illustrating the work of the Board is shown. After this they are conducted to a spacious lounge beautifully furnished and decorated in Chinese style, dedicated as a tribute to the present Executive Secretary, Dr. Baker J. Cauthen, who began his service with the Board as a missionary in China. Portraits in oil of Dr. and Mrs. Cauthen dominate the far wall.

The administration is divided into three main divisions: Overseas, Management Services, and Mission Support. There are also three departments: Missionary Personnel, Missionary Education, Promotion and Furlough Ministries. Over all is an Executive Office. Each of the 38 principal secretaries is accommodated in a modern well-equipped office. An outer office common to the division or department houses the secretaries and clerical workers. Altogether the headquarters' staff numbers about 250. Perhaps the most interesting room for the visitor is that which houses the computer which



provides information for the dispatch of literature and for the payments of allowances, salaries and wages.

At the end of the official tour is the library and museum. Here the librarian takes over from the guide and explains the various exhibits. At the conclusion of the tour each visitor is handed a packet containing the Annual Report and general information pamphlets and leaflets.

On the day of my visit the guide was a charming young lady, quite new to the job, a student hoping to be accepted for service overseas and spending the long vacation in this way. It was interesting to have explained to me in very simple terms the principles and methods of overseas missions today.

It was Dr. Baker Cauthen himself who had authorized the arrangements for my visit. We are known to each other through meetings in connection with the Baptist World Alliance. But it was Richard Styles, the Public Relations Consultant who looked after me and worked

out all the details. He it was who met me at the bus stop, drove me to the hotel at which the Board had provided accommodation for me, and took me to the headquarters where I was received by Dr. Cauthen. No welcome could have been more cordial.

It was so arranged that I had meals at local restaurants with different groups of members of the secretariat and one meal in the home of the Director of Management Services. There were conversations at other times with those responsible for regions within which missionaries of the Board work in association with our own missionaries. These included Dr. Frank Means, Secretary for South America, Dr. Charles Bryan, Secretary for the Caribbean, and Dr. Winston Crawley, Director of the Overseas Division. They are all men of considerable ability and long experience. Their general views on the theology of mission and on mission policy and methods today resembled closely those of most British Baptists; and they had respect for and understanding of our own work.

Committees in session

On the last morning of my stay I was invited to address the whole staff at their weekly prayer meeting. A group of accepted candidates was also present. It was suggested that I spoke about the B.M.S. Later I met a group of senior members, most of them professionals in their own field, and submitted myself to an hour of questioning about the British Baptist churches, the B.M.S., its methods, policies, and so on. This interview was recorded on tapes and filed away for further reference.

The Board and its main committees were in session at the time of my visit. I was invited to attend the meeting of the Administrative Committee which deals with matters of finance, property and general administration. The problems discussed were very much the same as those on which our own Finance Committee has to spend time. That which provoked the longest discussion was on what ought to be paid to missionaries as an extra allowance in order to meet rapidly rising costs through world inflation. There were some who argued for a substantial increase. The majority were cautious lest the gap between the standard of living enjoyed by missionaries and the standard of

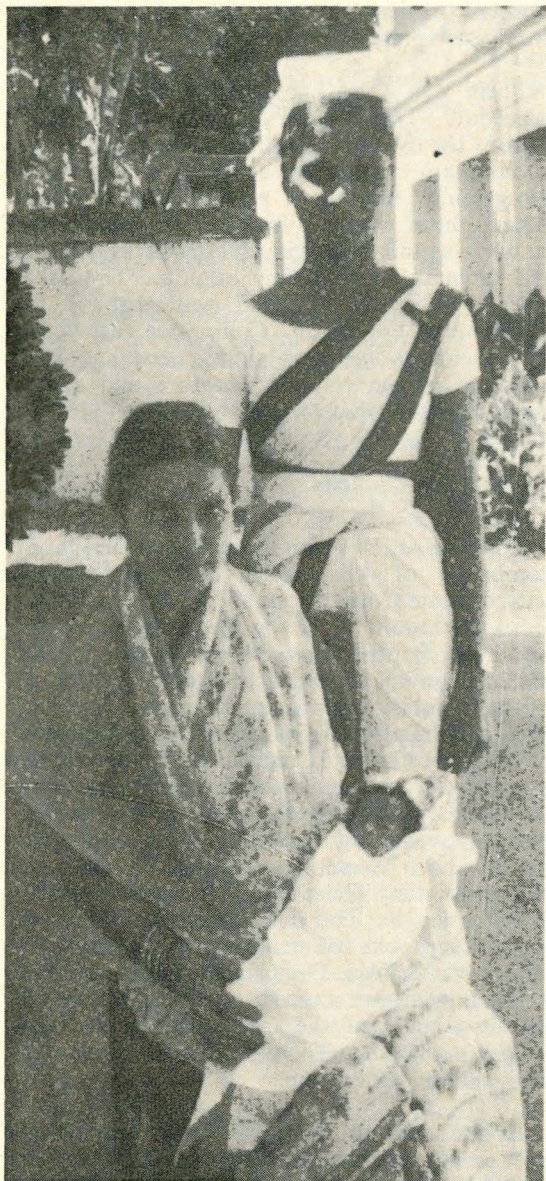
living of the majority among whom they worked became too great.

There was a briskness and efficiency about procedure. The officers had listed recommendations for the consideration of the Committee, and in many cases it was a matter of agreeing or disagreeing. But there was no undue haste. Where there was a difference of opinion the matter was talked out in a patient friendly way and an amount of folksy humour. The other meeting which I attended was that of the Missionary Education Committee at which staff members were explaining what had been prepared in the way of literature and audio-visual aids and what was planned.

Accepted and valedicted

The Board is a comparatively small body comprised of 49 members representing the various State Conventions and 18 local members from Richmond and vicinity elected by the Southern Baptist Convention. Such are the distances involved that usually only a minority of the members are present at any one meeting. The proceedings were quite different from those of our own General Committee. There were no missionaries in attendance. The Chairmen of the various committees presented the recommendations, explaining them only when required to do so. Each Secretary reported on his own responsibilities. The work of two were featured at some length. The one responsible for home education spoke of material available, illustrating with slides. Dr. Charles Bryan reported at some length on a recent tour of Ecuador and certain islands of the Caribbean, again illustrating with slides. The whole proceedings were limited to one afternoon.

In the evening there was an Appointment Service in a church in the suburbs. It was crowded, some members of the congregation having travelled considerable distances to be present. The members of the Board occupied the front pews. At a point in the service candidates for service overseas were introduced and required one by one to make a personal testimony, in it relating his or her call to be a missionary. Then the matter was put to the vote of the Board in their presence. When they had been accepted, there was an address, a valedictory prayer, and further worship.



The hospital at Berhampur, Orissa, India, continues to serve the women and children of the surrounding districts. The baby, weighing 3 lbs and two months old, was being taken home. The baby weighed less than 2 lbs at birth. The staff nurse is to marry a local pastor and they will then go to America for further theological training.

For Pimu, Zaire

David and Margaret Pendrill *write*

We are members of High Road Baptist Church, Ilford, and first became interested in the work in Zaire when one of our friends, David Andrews, went to Pimu for two years as an accountant and maintenance man at the hospital there. We read his newsletters and listened to the tapes he sent home which gave us a good insight into the situation out there, but whenever we thought of going there ourselves, problems like our mortgage and suddenly changing our way of life loomed large in the forefront of our minds.

However, last June we received a newsletter in which David Andrews pointed out that there was far more work to be done than he could hope to finish by February 1975, when he is due to come home. He suggested that a young married couple would be very suitable to take over from him, the husband to continue the



building, electrical and maintenance work and the wife to do secretarial work and some teaching. We seemed to fit the bill exactly, and, after prayer and discussion with Christian friends, we felt that we could not ignore such a definite call from God.

So we offered to continue the work at Pimu for another two years. We do not know exactly what the next two years will hold for us, but we do believe that we can do all things through Christ, who strengthens us.

For Serampore, India

Edward Burrows, pictured with wife Julie, Andrew and Jeremy, writes:

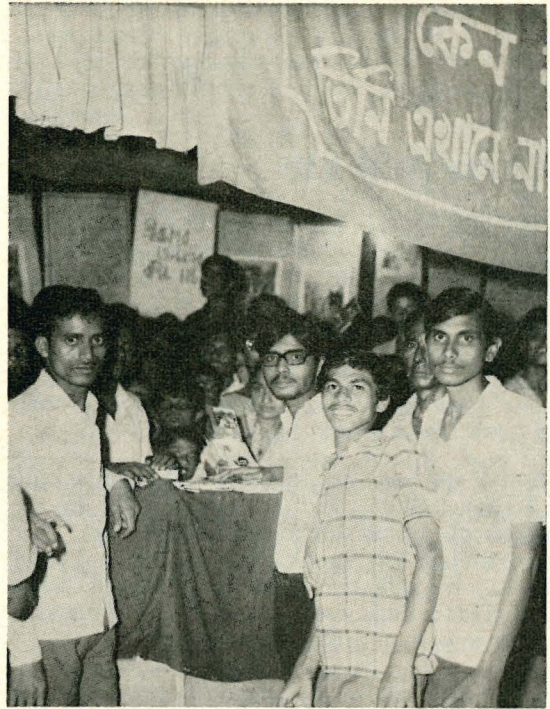
My wife and I were brought up in the faith at Wycombe Marsh Union Baptist Church. For the past seven years, since I left Regent's Park College, I have served in the home ministry at Limbury, Luton. Now the door has opened for me to help in the teaching of New Testament studies in the Theological Department of Serampore College, India, and I know that this is the next step for me to take. We have been appointed for the next four years.

I have always borne in mind the possibility of serving overseas and am pleased and honoured that this opportunity has come along. I made an enquiry of the Society soon after a request had been received from the students of various denominations from all over India for the Christian ministry. Recently applications have grown encouragingly and the Department is seeking to enlarge its programme.



Another aspect of the College's work is giving instruction to potential translators of the Bible. William Carey pioneered the work of translation into the main languages of India, but the Indian Bible Society still has many projects to be completed, particularly in the tribal languages.

Serampore College has a great tradition, but also many present opportunities. My wife and I are very grateful that visas have been granted to us for this work.



The Serampore trio, William Carey, William Ward and Joshua Marshman, established the Baptist work in many parts of India. They always remembered their responsibility to Serampore and its neighbouring city of Calcutta. They engaged in open air work and they encouraged their Indian colleagues to prepare for positions of leadership. Their work continues today, open air preaching still takes place in Serampore (above) and a Laymen's Training Camp was recently held in Calcutta (below).

(Photos by A. K. Saha, secretary, Bengal Baptist Union)



I received an invitation to Bandu

Janice Cowey is living in Kisangani, Zaire. She is on a short term appointment with the B.M.S. and writes about a journey she made to be present at the opening of a new church extension.

THE day was hot, the sun had been beating down all day, and in the heat of the day we set off on our 300 kilometre trip down river to Bandu. The truck was crowded, Pastor Mokili, his wife, two children and myself in the cabin, in the back, cases, trunks, sacks of manioc, water jars, mums, babies and others.

The road from our mission to Kisangani airport, 6 kms out, was luxury, though normally when I travel on it every day I don't think so. The next 294 kms were to be on very rough roads.

Through familiar villages, along a familiar road, across a familiar river waving to familiar people and arriving at a familiar village—Yakusu—which was our first stop. Medical supplies were collected and another couple of people! The next 70 kms were through primitive villages, over broken but crossable bridges and through the beautiful forest with the sun dying down over the Zaire giving a large red glow over the water. Day was dying in the west.

The road by this time was no longer under the category of being anywhere near classified by European standards, but we bounced on. We approached a beautiful village, similar to places in the Lake District, with Belgium bungalows, a university, shops, official buildings and electric lights. This was Yangambi where the university run an agricultural project. Looking over the Zaire in the peacefulness of dusk, with workers ending their day and families sitting around smoking wood fires outside mud brick houses beneath palm trees, one was truly aware that God gives his people peace! However,

we were very aware that he also gives his people strength.

Night travel

Our journey was by no means ending; our day was not to end. To my horror we were to travel on through the night until we arrived at our mission at Lingungu. We arrived at Yaekela, which is Pastor Mokili's village, about 8 p.m. The place suddenly became alive. We needed to cross the river, we needed the ferry to take us over, we needed men to drive the ferry, we needed the light to see our way across. Within minutes the engine was roaring, the lights were on, we had been greeted by nearly all the village and we were on the ferry crossing to Yalikina.

Yalikina and mosquitoes go well together, the great bite had started, and my blood was was obviously richer than the rest of the party's! After coffee, beautifully served at Yalikina, we were off to Lingungu. This was 10.30 p.m. and I was feeling ready for bed. Each hole we hit on the road seemed to get bigger, the children became heavier as they slept and Mama and I dozed and woke and groaned with aches and moaned with bumps (mine being the louder).

Little did I realize that every village en route to Lingungu had previous B.M.S. links and so at every village we stopped to hand in some sort of information. Villagers were woken up to the tooting of the horn and the banging of folks on their doors. After midnight I gave up the count of either bumps or stops.

Only three hours

3 a.m. arrived, so did Lingungu. We stepped from the camion and I had one thought—bed—the Africans also had one thought—food! I was duly shown to my room and told three hours only, we would leave again at 7 a.m. My head hit the pillow and I never heard or saw the rats or cockroaches!

6 a.m. I was up, given lots of hot water to wash in and after breakfast we were off to Bandu. It was a cool day and the journey was very pleasant, we drove through thick forest, a former Lever Bros. plantation, and rising up above the river arrived at Bandu before lunch, tired,

dirty, and hungry. We were greeted by nearly all the inhabitants of Bandu, I think, and then escorted into the pastor's house where we were to spend the week-end.

We did very little but read, eat and sleep on our first day in Bandu. The next morning I expected everyone out of bed and working by 7 a.m. Not so, at 8 a.m. sleepy faces were still emerging from bedrooms, mine I think the sleepiest! However, after a very European breakfast of porridge, rolls, butter, jam and coffee, we were off.

Monkey meat!

As I was the only white person among a group of Africans I was noticed, children stood and stared, grown ups stopped to shake my hand. Lunch was served when we returned and I was a little suspicious of the meat when I saw it on the dish. I didn't take to the smell, or taste, and later when talking to some of the women in the kitchen I noticed to my horror six headless monkey's hanging over the smoking wood fire. I had eaten my first and last monkey meat. I was served with fish after that!

The purpose of our trip to Bandu was not just for me to see the forest areas, but for the opening of an extension to the Bandu Church.

Open an extension to a church, not closing one down, surely we must give thanks to God for his work progressing so far into the forest. After a good rest we prepared for the opening ceremony.

A large white sheet was placed over the door of the church, (no pretty satin ribbon!) and during the opening ceremony led by the pastor of Yalamba, who on a sweltering hot day was in full clerical dress, the Pastor from Yalikina duly cut up this sheet and the church doors were opened. The people crowded in and the Yalamba Pastor led us in a service of dedication ending with "To God be the Glory!"

Pastor Mokili, having spent some time in Europe, and at our Summer Schools, told me that before darkness fell we would take a walk around Bandu in the same way as the people at Summer School do! So I and others were duly escorted around the mission and over to the river side where we could look down river to Yalamba. Day was ending, and a cool balmy breeze was coming which led into a great storm, this lasted for two hours and then about 9 p.m. various choirs and groups of people from churches in the area started arriving.

As the only form of transport to get to these villages is by foot the people had anything up to a days walk to get there for the big Sunday



A group outside one of the village churches in the Yakusu district.



If the sun gets too hot you make use of a cloth for shelter!

services. In the courtyard of the manse, chairs were put out and we were entertained by various groups singing and dancing. We left them all to have a good night's sleep and they went on with their dancing and singing all night as there was no place for so many people to sleep. During the night people kept arriving and by morning the area surrounding the church and manse was just milling with people complete with drums and other musical instruments.

Sunday morning Pastor Mokili was leading the service and when he does anything or goes anywhere and gives a time we stick to that time. At 9 a.m. he had us all in church and all the clerically dressed pastors filed in.

Guests were invited from the Lever Brothers plantation, from the Catholic Mission and various other businesses around Bandu. During the services all the guests were introduced and then formally introduced to Pastor Mokili. The Pastor from Bandu then welcomed me. After I had sat down and Pastor Mokili took over he

then said, "And now Mademoiselle would like to say a few words". My legs turned to jelly, but I got through.

As we came out of church we saw the congregation that had been sitting all around outside; an encouraging sight after living in Kisangani and attending a half empty church. The sun was blazing down, we all made a quick change into cooler clothes and then the feast. A long table was set, under a canopy of palm branches, and wools box blankets were used for table cloths! The conversation switched from Lingala to Lokele to French, then the odd explanation for me in English.

Dancing and farewell

An African shows great pleasure in singing and dancing and this was not to be forgotten today. The Catholic nuns, the business men's wives, everyone was up dancing after the meal. The singing of hymns followed and everyone was "making a joyful noise to their Lord".

The time came for farewells to the visitors and the place began to quieten down. In the late afternoon we took another walk to another part of the town. We saw the memorial to those who had died in the rebellion and the government hospital. The evening was spent sitting around chatting and reading, all of which was good for my Lingala.

I was apprehensive at going on my first all African trip. Would I be able to communicate? Would I be included in all that went on? Would I be miserable? Not at all, I was included in everything, never expected to know everything and had things explained to me. I understood most of the conversations and could usually get an explanation if I did not. Even the mosquitoes which usually drive me crazy seemed trivial and the bites did not nag me as much!

We began the long trip back to Kisangani on the Monday and arrived home Tuesday evening, cold, wet, with aches, pains and streaming colds; yet I was happy. Happy because here was a pastor and his wife united in the love of God, aware of the needs of family life, aware of the needs of others. Happy because I was accepted as one of them; there were no barriers.

A Volunteer Reports

PAUL GOCKE is on voluntary service with the B.M.S. at Upoto, Zaire. He comes from the College Street Baptist Church, Northampton, and in our Missionary Herald of September 1974 we were able to report that he had received a travel award of £300 under the Educational Grant Scheme (Communicor) of The Newspaper Publishers Association.

He has just submitted his first report and we publish extracts from it with the permission of Communicor.

"I arrived at Lisala and was driven to Upoto which is not far from Lisala; just a couple of miles downstream from the river port town.

"African houses on the road-sides of Lisala—Upoto are virtually all made from mud made out of the numerous high mounds which termites build up. When mixed with water the termite mud is very suitable for daubing over the erected frameworks of sticks. Most local houses have thatched roofs made of dried palm leaves from the oil palm trees. Affluence here is shown by a tin roof and a wooden door in the usually open doorway.

"Subsistence agriculture provides a large proportion of income for most of the households and it is always at least a supplement to family income if not of any greater importance. It is usually the wives who cultivate the forest gardens which are on a cleared area in the forest. These gardens mean a lot of vegetation clearance has had to be done. The gardens provide fertile soils for about two years, after which they are abandoned and

new sites cleared as the soil becomes exhausted and the yields decrease markedly.

"Upoto consists mainly of a school taking pupils at junior then senior level with a specialisation on Chemistry and Biology in the upper classes at senior level. There is no apparent age structure in the classes as the junior school has a number of older teenagers who want the opportunity to study as in Zaire education is by no means a legal necessity or a right.

"The school takes pupils from a very wide area and many walk up to twelve miles daily to get here. There is a boarding house but the annual cost is often out of reach of the majority of families. The boarders consist mainly of the sons of plantation workers as the plantation owners at Binga and Bosondjo (the same overall management) generously agrees to pay the school fees of children whose parents work on the plantation. This payment of fees and boarding costs has no strings attached to it and the fathers only pay a very

small proportion of the fees while the company pays the majority with no obligation for the educated children to work for them.

"At Upoto there is a shortage of reasonable accommodation for the boarders and we are in the process of constructing a new block for boarders which will include four dormitories, a toilet block, a laundry room, kitchen, dining room and a house for a supervisor.

"Construction work, with which I am mainly concerned, proceeds often at a slow rate due to the problems of obtaining materials. Most material has to be ordered from Kinshasa as there is nothing available locally—with the exception of sand and gravel. At present we have the walls of a third of the building built up but we are waiting for some corrugated asbestos roofing sheets before we can do much work on the interior of the buildings. These roofing sheets have been ordered since May, when they were paid for, but as yet they have not been sent up from Kinshasa."

The triangle of love

England — Africa — West Indies — England formed the infamous slave trade route of the 18th century. The B.M.S. reversed the triangle when it sent missionaries to Jamaica and, nearly thirty years later, encouraged Christians from Jamaica to work in Africa.

Reminders of this appear in January–February issue of the Jamaican Baptist Reporter. On the front cover there is a photograph of Ray Richards, former B.M.S. missionary, with

students of the Yakusu Bible College and a photograph of one of the students Baemenga Victor, who is supported by the Jamaican B.M.S.

Page two contains an appeal for more missionaries from Jamaica to work in Cameroons. There is reference to the beginning of the work when the B.M.S., in 1840, sent John Clarke and George Prince to explore the area.

The mission of the B.M.S. to Cameroons proved to be one of the finest and most enduring of its achievements.

Perhaps we can share in the work there again?

Pioneers in India

Basil Amey reviews two biographies that have appeared recently.

William Carey: The man who never gave up.
by Nancy Martin. Hodder & Stoughton. 35p.

Graham of Kalimpong.
by J. R. Minto. Blackwood. £3.00.

Eustace Carey had completed the memoirs of his uncle, **William Carey**, within two years of William's death. Since then there have been many biographies of William Carey.

Now another has appeared. Nancy Martin, related by marriage to a retired B.M.S. missionary, and with memories of close links with the B.M.S. in the past, has brought to her writing a love of Carey and a determination to be as accurate as possible. Her biography is intended for children, but when your son or daughter has read it you will enjoy the reading of it yourself.

All the familiar details of Carey's life are well recorded. There is a larger mention than usual of his stay at Ryde, Isle of Wight, and the story is told of how the house in which he stayed was saved from demolition and now bears a plaque commemorating him.

In her description of the years in India, Nancy Martin again includes details which help reveal God's purpose being fulfilled.

There is Carey's appointment as Professor of Bengali which gave position to the missionaries just before the English troops took over the Danish Colony of Serampore; there is reference to the friendship of Governor Bie and Carey's presence in the throne room of Government House where he declared himself a missionary.

There are small errors. David Brunson should read Dan Brunson, and he was married. Not each of Carey's sons had children for William and his wife remained childless.

This new biography will enable a new generation to learn how God used a plodder to set

the pattern for the overseas mission of the church, in such a way that it has been followed for well over a century and a half.

John Anderson Graham was born 8 September, 1861, one hundred years and three weeks after Carey. Instead of two years between his death and the appearance of a biography, as in Carey's case, thirty two years elapsed between his death in 1942 and the publication of J. R. Minto's biography, dated 1974.

Minto suggests that Graham was "in tune with the ideas of the great William Carey" in realizing that "Christianity would bring not only a moral and spiritual improvement, but also political, legal and social improvement". He also writes, "Carey and Graham achieved a similar identification with the Indian environment".

The similarities are there, between the two pioneers. The development of church, hospital, school and agriculture by Graham is a repetition of Carey's approach. They both even ventured into banking!

Both men were drawn by Bhutan. Carey was there on a visit in 1797. Graham first entered the country in 1921. Behind Graham's visit lay years of preparation and the story of his fascination for, and relations with, the closed countries of Bhutan, Nepal and Tibet is told in an appendix.

A second appendix gathers together Graham's stray thoughts on the "Possibility of a Universal Religion".

There were also differences between the men. Graham had advantages in education which were denied to Carey and, after years of service overseas, Graham was recognized by his church and became Moderator of the General Assembly of the Church of Scotland in 1931. Carey died in India, the unknown man to most Baptists in the England of 1834.

But Graham's outstanding memorial are the Homes that still bear his name. This is the story with which Minto is mainly concerned but he sets it within the larger story of all Graham's work and interests. It is a story that raises the place of the Anglo-Indian and this problem has a chapter to itself, along with other references.

The comments on education, syncretism, tea planters, emigration and colour makes the book, not only a record of the past but also a relevant contribution to the current discussions on mission.

MORAG ROSS PHILIP

**BMS missionary
1959-1975**

A tribute by
Stanley Thomas, formerly
at Udayagiri.

Morag was a Scot and proud of it! Born in Glasgow on 25 June, 1929, her early years were spent in that great city but, when she decided to take up nursing, she moved to Edinburgh and was baptized in the Bristo Baptist Church.

During those days she came under the influence of that great Scottish Baptist, Dr. Fraser, and joined the little church at Broxburn of which he was the lay pastor. The friendship of Dr. and Mrs. Fraser meant a great deal to Morag and was largely instrumental in developing within her a passion for overseas mission. Because of her special interest in public health and preventive medicine she took a Diploma in Tuberculosis and later the Health Visitor's Certificate.

She applied to the B.M.S. and was appointed to the Moorshead Memorial Christian Hospital, G. Udayagiri, Orissa, and sailed in October 1959. She was full of enthusiasm and found every new experience exciting and challenging. Her concern for prevention rather than curative care found much to deepen it as she saw the poverty and ignorance in many of the villages of Orissa.

She was dogged by bouts of illness which threatened her stay in the country, indeed, after only six months she had to return to England for treatment of a puzzling complaint for which operation was performed. With her customary courage Morag returned to India after another six months and settled into a programme of teaching and nursing. Later she was under treatment at Vellore for spinal trouble and in 1972 came home for emergency surgery which meant she was unable to return to India.

Morag was an enthusiast, interested in things that others found rather dull. She was concerned with sanitation,

drains and flies because she knew that here disease could be prevented and people could be taught to keep well rather than seek help when so often it was too late. She was a cheerful, happy person who always thought the best about people. If she felt she ought to criticize her words were always muted and spoken in love. She wrote long and interesting letters and made friends wherever she went.

During the last three years she worked as a Health Visitor in Sutton Coldfield and worshipped at the church there. As she became gradually more and more dependent on medical care so did her courage and fortitude increase. There was never a complaint but only the continuing hope that she would one day be well again and able to return to the work she loved. She was wonderfully sustained by the fellowship of the church and owed much to the affection and selfless attention of her family and close friends.

We give God thanks for Morag—in the certain hope that she is with the Lord she loved and we are the better for having known her.

Missionary Record

Arrivals

- 30 November. Miss S. A. James from Ngombe Lutete, Zaire.
- 5 December. Miss E. Staple from Kimpese, Zaire.
- 19 December. Mrs. D. W. F. Jolleyman from Kingston, Jamaica.
- 20 December. Mr. J. G. Davies from Chandraghona, Bangladesh.
- 22 December. Miss B. McLean from Jaubari, Nepal.

Departures

- 9 December. Miss M. Robinson and Miss A. D. Rudland for Chandraghona, Bangladesh.
- 28 December. Rev. Walter and Mrs. Fulbrook for Curitiba, Brazil.
- 7 January. Rev. J. O. Wilde for Dacca, Bangladesh.

Death

- 3 January. In Sutton Coldfield Hospital, Miss Morag Ross Philip, R.G.N., S.C.M., H.V.Cert., aged 45 (India 1959-72).

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(30th November, 1974 to 31st December, 1974)

General Work: Anon. (Prove Me) £5.00; Anon. £35.00; Anon. (MEA) £1.00; Anon. £10.00; Anon. £8.00; Anon. £1.00; Anon. £0.65; Anon. £2.00; Anon. £30.00.

Woman's Work: Anon. £0.50.

Medical Work: Anon. (W.R.Y.) £10.00.

Gift & Self Denial: Anon. £17.00; Anon. £15.00; Anon. £10.00.

Widows & Orphans: Anon. £3.00.

Relief Work: Anon. £15.00; Anon. £5.00; Anon. (E.M.) £10.00; Anon. £5.00; Anon. (Lodge) £12.00; Anon. (R.H. Bristol) £5.00; Anon. £10.00; Anon. £5.00; Anon. £5.00.

Agricultural Work: Anon. (W.R.Y.) £10.00.

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Gerald and Johan Myhill with their sons David and Gerald.

There is enjoyment in work

Gerald Myhill and family left for Brazil in August 1974. Here he writes about their return to South America.

"Not by might, nor by power, but by my Spirit, says the Lord of Hosts!" (Zechariah 4: 6)

IN attempting to express our first impressions of Brazil and of our work here as missionaries, I would like to say simply that we feel overwhelmed.

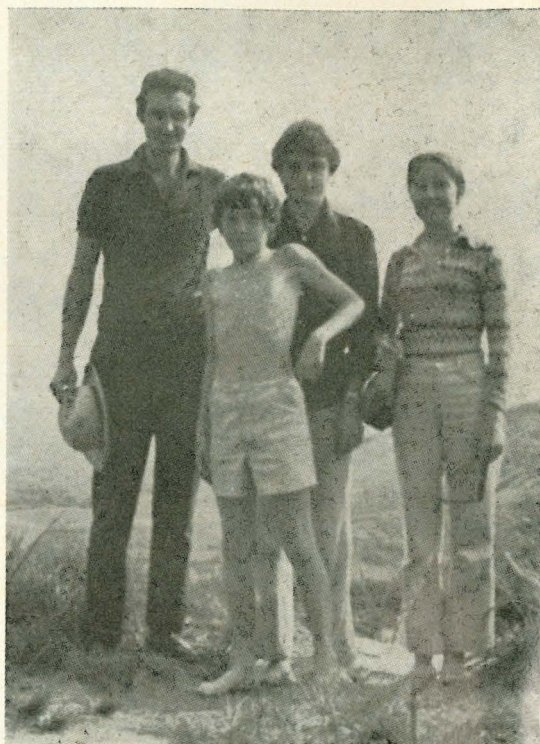
Overwhelmed by the vastness of the country and by the amount of work that there is to be done in evangelism and pastoral work.

Overwhelmed by the rate at which Brazil is developing in agriculture, in education, in medicine, and in numerous other technological fields.

Overwhelmed also by the beauty and variety of the country itself; the scenery, which varies from high mountain plain to low lying steamy jungle; the enormous variety of fruit and flowers which continue to surprise and delight us.

Overwhelmed last, but not least, by the people of Brazil; a truly multiracial society, integrated in such a way that there appears to be no barrier (except financial) to prevent anyone, whatever colour or creed, from living wherever he chooses in peace and security.

Our first interest obviously lies in the work that we are to embark upon once we have completed our language training. While we praise God for His continual guidance and empowering Spirit enabling us to cope with our language study and integration into a new culture, it is our prayer that when we start work we will be going out in the power of the Spirit of God. Overwhelmed as we are by the vastness



of the country and the task before us we know that there is no other way.

It is too early yet for us to speak of the area in which we are likely to work. First, because our location has not been finally settled yet and, secondly, because the area from which an invitation has been received is one of the few that we have yet to visit. The possible area of work is the North West of Paraná, based in a town called Nova Londrina and extending into the surrounding towns of that region. We also have been given to understand that a large river skirts this area, large enough to include islands with a population of 20,000 people.

One of the things which has affected our view of Brazil in these first few months has been the fact that we were able to bring our children with us. It has been a great problem in the past for parents with children reaching secondary school age, in which painful decisions have had to be made in the choice between putting children into boarding school in England, or the whole family returning from the mission field to take up ministry in Britain.

Now that the hostel in Sao Paulo is in operation in order that children can attend St. Paul's English School there, our boys are able to be in Brazil with us. True, we do not see so much of them during term time, but it is a great comfort for both children and parents to know that if any crisis arises, a quick telephone call enables a parent to be on the next bus to Sao Paulo. The boys will be home with us at least four times in a year, this includes two long holidays of 6-8 weeks and two shorter breaks of about a week. Having the hostel has certainly saved us a lot of heartache, but even more important we feel that the children have not been too unduly disturbed, and at the present time we believe that they are benefiting a great deal from their experiences.

Overall, our first months in Brazil have been very enjoyable. After first having the call to the mission field in South America in 1968, followed by five years of study and training in Britain, our arrival here was just like a homecoming. We have felt so much that we are in the place that God wants us, that we have to remind ourselves sometimes that we are not on holiday, but just enjoying our work.

Lest I give you the idea that all is a bed of roses for the Christian in Brazil, let me just say that beneath the surface there is darkness and terror for many people. When we arrived we looked for a Christian bookshop in order to

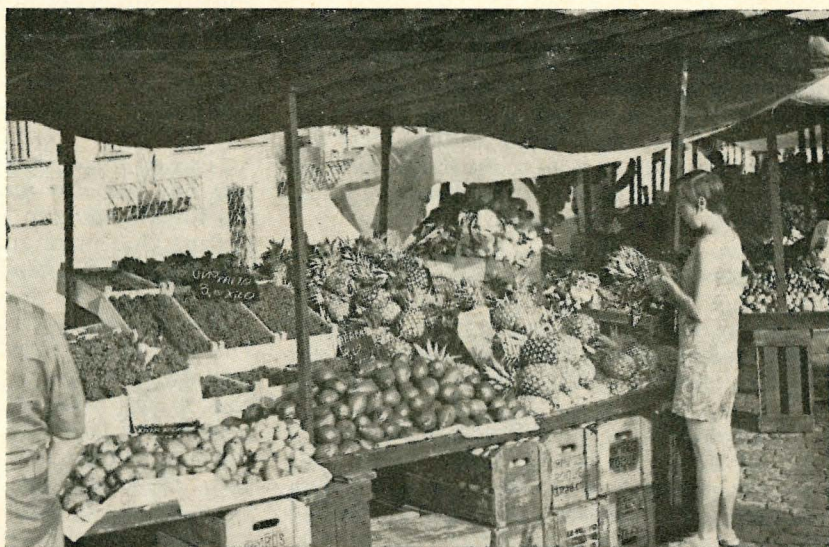
buy a Portuguese Bible and hymn book. In the course of our search we found in every street, one or more shops selling beads and all sorts of objects which we took to be for the benefit of tourists. In fact they are dealing in objects used by the Spiritist cults operating in this country.

These cults have a firm hold amongst the educated classes in the cities and also play a large part in the lives of the country people whose livelihood depends on the elements and the tricks they seem to play. In such a fair land as this, with its natural beauty, its colour and its people, one can gain the idea that all is well and that it is good to relax, but Satan is subtle in his ways and attempts to lull us into a false sense of security.

There is much to be done in this vast country. Many people are coming to know Christ as their Saviour and Lord, and we believe that God is working mightily in the lives of many more. "There is a field ripe to harvest", there is also much seed to be sown. No wonder we feel overwhelmed at times, and when one thinks of those 20,000 people on a chain of islands on the border of the area in which we will possibly be working, we cannot help but feel that "the labourers are few". We thank God for His promises and put our trust in Him.

"Not by might, nor by power, but by my Spirit, says the Lord of Hosts!"

Johan Myhill making her selection of fruit from the local market.



The right doors opened

Elizabeth Wainwright looks back on her first few months in Zaire.

I HAVE been in Kinshasa for four months as I write this and would like to share with you something of that time.

As I prepared to come out I had the assurance that God was in control. He gave the strength for those last few days in England and the goodbyes and prepared the way wonderfully here, leaving behind one part of the Christian family to be immediately welcomed and accepted into another part of that family here.

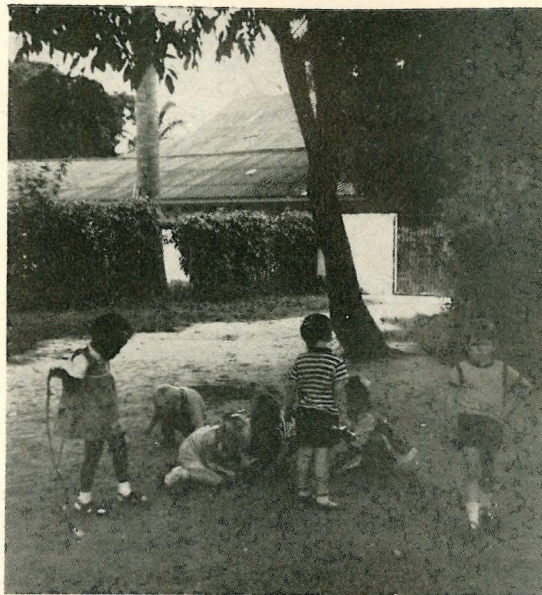
I travelled out with several folk returning from furlough. We landed in Kinshasa airport towards the end of the dry season and so much of the vegetation was brown and everywhere dry and dusty, but there was a cool breeze that morning.

As we drove from the airport towards Kinshasa itself we passed small townships with poor housing, the houses being small and using a minimum of fabrics; then as we drove into the town itself the contrast in the building there was very striking. When I went to the shops I became aware of the high cost of things here, the prices continue to increase constantly.

Mixed groups

Each person arriving in Zaire has to register and obtain an identity card and in getting this I began to see the need for patience in living here.

I started teaching in the British School here a week after arriving and again had adjustments to make. I had a class of thirteen children, including nine different nationalities. I had taught in a multiracial school in England and



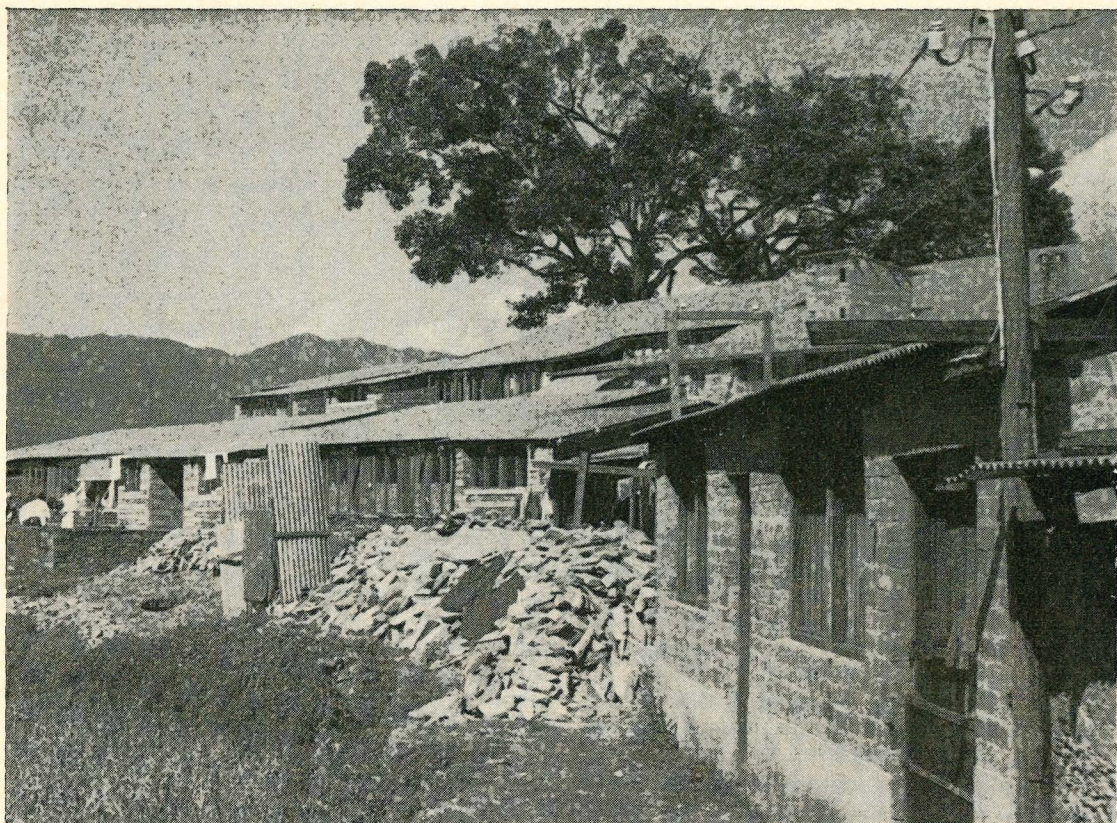
Play time for the school children.

found this a great help, but now had to adjust to a younger age group, a much smaller class and different routine, also the children here are facing different stresses than those in England.

Where next?

The opportunity arose to teach English at the Zairian church centre in Kintambo, which God showed me was his will. This showed again that God was planning what he wanted for my life and as I trusted him he opened the right doors that I could be where he wanted me.

There is much uncertainty about the future here and rumours are numerous, but through this I am learning to live one day at a time and to trust God more and more, knowing that all things are in his hands. Other issues to which there is a need to seek for answers are those of bribery and the question of attitudes to beggars. Throughout the time I have been here I have been aware of the way God is working out his plan in my life and I praise him that he is drawing me closer to himself. How wonderful and how true are the words, "Be still and know that I am God", and "I will be with you". The reminder that he wants us to be still before him, trusting him and knowing that he is Lord.



The hospital at Amp Pipal in course of construction.

This is how I see Nepal

writes Eileen Talbot, who has been there since July 1974.

IT is hard to realize that already more than six months have passed since my arrival in Nepal for two years' service; and yet so much has happened in that time.

Two months of orientation and concentrated language study, not easy for anyone and particularly a mature student like me. However the delight of being able to understand just a little Nepali, and make oneself understood, sometimes makes it so worthwhile. To be part of such a large group studying together in

language school was an education in itself. We had students from India, Germany, the Netherlands, Canada, America, England and Ireland and, of course, the Nepali language teachers. This, combined with the interdenominational nature of the United Mission to Nepal, provided enrichment in fellowship and a growing together which was an unforgettable experience.

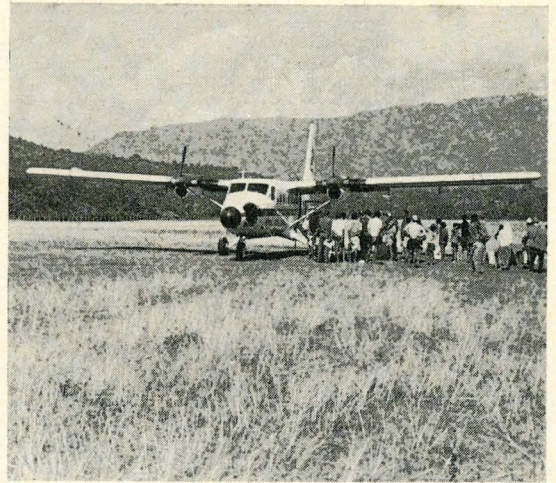
To help me to relate the secretarial work in which I was to be involved to people and places, arrangements were made for me to visit some of the clinics in the Kathmandu Valley. An under five clinic held in a hospital, gave some idea of the excellent work being done in educating the mothers while seeing their children regularly. It obviously takes years to build up relationships as had to be done here, so that a child went to the sister in charge for comfort after an injection in preference to her mother! Many mothers and babies wait their turn (not quietly) in the clinic room so that mothers can

learn by overhearing the discussions and advice given to other mothers.

An admission unit for babies with malnutrition in one of the villages was also interesting. Here the mothers came to stay with their babies and are taught the right way to mix locally available foods and cook them to provide an adequate diet.

Into the hills

Then I travelled by Twin Otter plane to visit Amp Pipal, one of the outlying projects of the Mission, for a week. This was an exciting journey, flying over mountains terraced in every available spot, and helped me to appreciate the mountainous nature of the whole of the rest of the country when compared with the Kathmandu valley. Delays with these planes seem inevitable and it is always wise to be prepared with a sleeping bag, food and drink. Amp Pipal is reached by climbing up steep footpaths for several hours. Here I saw some of the Community Health clinic work and looked around this new and beautifully situated hospital. As I stayed with Glenys Walker in the School House, my visit also gave opportunity to learn something about the school work: inevitably, as one of the classrooms is only five feet from her house!



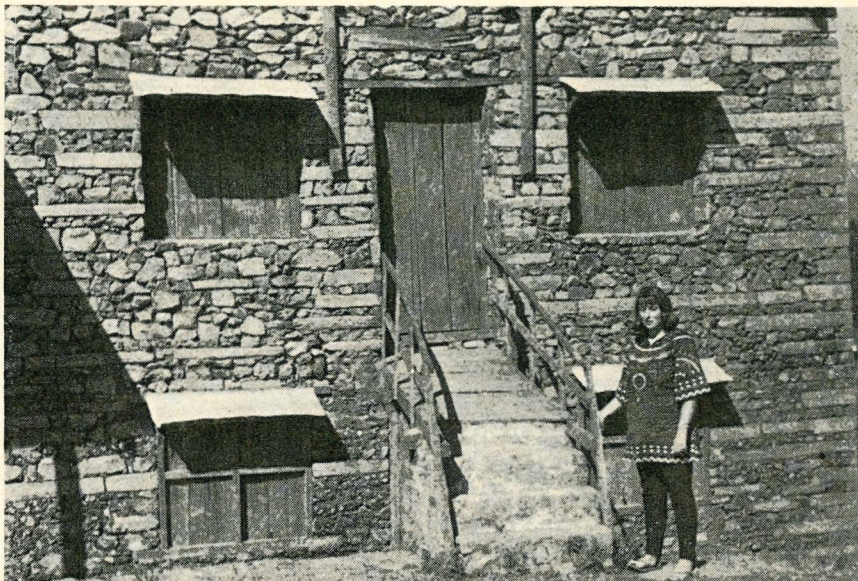
So now, in the Community Health office in Kathmandu, my work is interesting and varied, Conferences, training programmes, publications, supplies of tuberculosis drugs, etc., latrine and water projects, to mention just a few of the items which come under the umbrella of the mission wide Community Health work, and keep the Japanese doctor, who is the Community Health Secretary, busy travelling around Nepal; one day up in the hills with village workers discussing their latrine project, and the next perhaps in Kathmandu discussing the



(above) the Twin Otter plane has just arrived at the Palangtar air-strip near Amp Pipal.

Nepali houses passed on the climb from the air strip to Amp Pipal.

Glenys Walker at the entrance to the classroom of the school in which she teaches at Amp Pipal.



future health programme with Health Department officials.

There is an International Protestant Church in Kathmandu which has a large English speaking congregation. Here one could almost imagine one had never left home. On the other side of the city is the Nepali church where there is no doubt one is in a different country. The capacity congregation mostly sit on the floor and there are usually children listening at the windows and seated on the windowsills. The Pastor gives a short summary in English before the sermon and this is very helpful, especially to those studying the language. It is a great privilege to be part of such a united and open fellowship where the members of the congregation voice their thanksgiving so readily during the service and where the hymns are obviously those of the young Nepali church and are not imported from another culture.

Kathmandu itself is a busy, fascinating city, and just to walk along its dirty streets, jostling with so many people, is a continual fascination. Goats, dogs, cows (and bulls!) bicycle rickshaws, people and children carrying heavy burdens either on yokes, on their heads, or slung from their foreheads in baskets, beggars (some obviously in need of medical attention), children selling postcards, sweeping the gutters, or asking for paisa (small coins). Before coming

here we were warned about cultural shock. Certainly the sea of suffering is so tremendous when compared with the western world, and the bucketful which we may be able to take out seems so small.

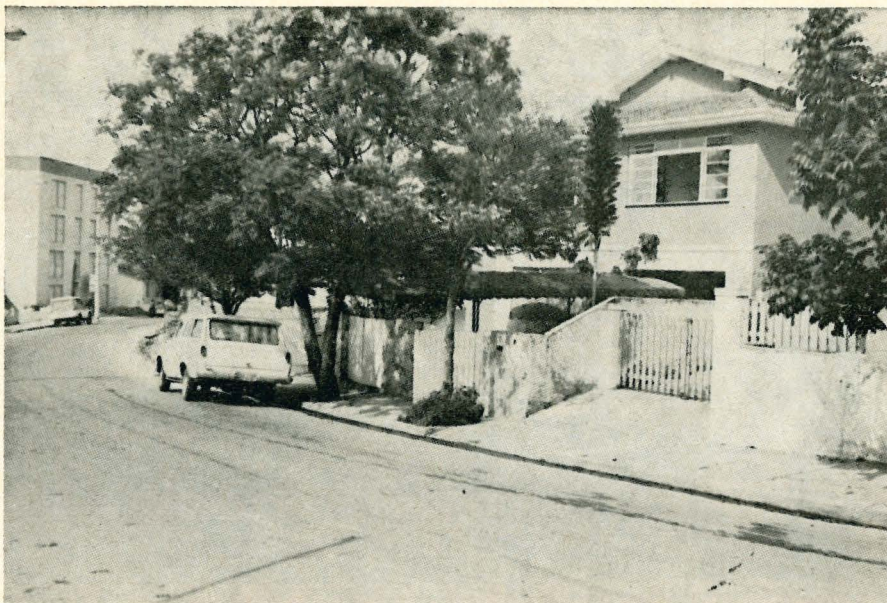
The article by Miss Ros Gooden in last December's *Missionary Herald* was so very true. How best can we give and show Christ's love in the place where we are? To give a few coins here and there would be too easy, but to do your work heartily as unto Him, even though it is sometimes hard to see the end result, and to be prepared to give yourself as He did. That is the continual challenge for us all, and is summed up in Romans 12: 1. "Be a living sacrifice, holy, the kind He can accept". When you think of what He has done for you, is this too much to ask?

THE B.M.S. PRAYER GUIDE 1975

gives information about Nepal in the week 6-12 April.

You can still buy a Prayer Guide for 25p and so share with many others in praying for B.M.S. work throughout the year.

The **Prayer Guide** is obtainable from B.M.S., 93 Gloucester Place, London, W1H 4AA.



The front of the hostel in Sao Paulo with the Chevrolet parked outside.

The house at Vila Sonia

Clifford and Lottie Parsons went to Angola, as B.M.S. missionaries, in 1940. Nineteen years later they returned to London where Clifford was Associate Foreign Secretary. There followed some years in teaching and the pastorate and then the return to B.M.S. service overseas as house parents to the missionaries' children. They write about the home they run and how it came to be the B.M.S. hostel for children.

LIKE a Spanish galleon the House at Vila Sonia rides squarely above her neighbours, her stern windows looking out across the valley with its two factories to the tree lined ridge beyond. Shading the forecourt are two blue awnings in lieu of a garage, with three white gates as entrances. Outside in the footpath a wide spreading acacia protects us from the heat of the afternoon sun.

Dashing up the stair on the port side are five figures, David, Gerald, Christopher, John, Sarah. It is 3.30. and we are just home from school, ebullient, thirsty, vocal. Five glasses of salt water await them, the daily gargle against meningitis. Then cakes and lemonade to stave off the pangs of hunger, a quick change into play clothes, old garments into the washing machine, and two hours to go before supper.

There is homework of course, magazines to read, letters to be poured over in the privacy of one's room, games to be played, "Startrek" to be watched, Fred the guinea pig to be fed and watered. And two hours are quickly gone. Supper is substantial, but school dinner taken six hours earlier has a good daily rating and helpings are unlimited. Afterward a slow lethargy overtakes them, jobs are tidied off, showers are taken, the stolen moment passes, they have their own prayers. Then, eight o'clock and lights out.

Holding their own

In the first weeks school bags bulged with books, but experience brought greater discrimination, or was it increased wisdom? After all,

"A large amount of books his satchel strains.
Why does he need them with so many brains?"

In a school where many nationalities are found studying one might have thought that the English child held an advantage, but competitiveness is great and it is generally agreed that standards are high. A first term in a new school is never easy, yet at the end we mustered one second, one fourth, and three coming along, in class ratings.

Next morning the house is awake at six. Prayers are at seven after a running breakfast, and by 7.15 we are on our way in the yellow Chevrolet. Turning into the *avenida* we run just over four miles along one of Sao Paulo's main arteries, that behind us leads away to Curitiba. We cross the river that once formed the city's western boundary and move into the very beautiful inner suburb known as "The Garden City". Here in its four acres of grounds is the British School, founded in 1926 and taking children up to O-level. Its nearest competitor is in Buenos Aires, a thousand miles and two countries away.

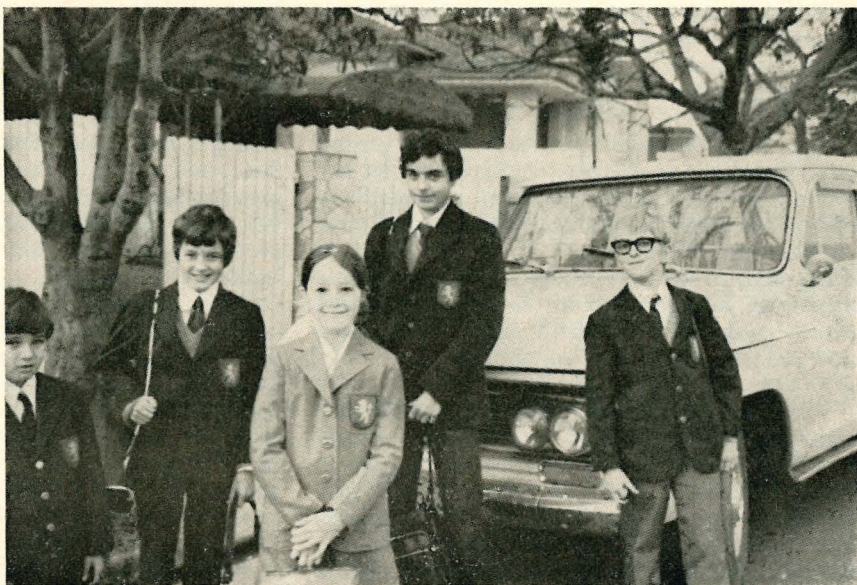
House hunting

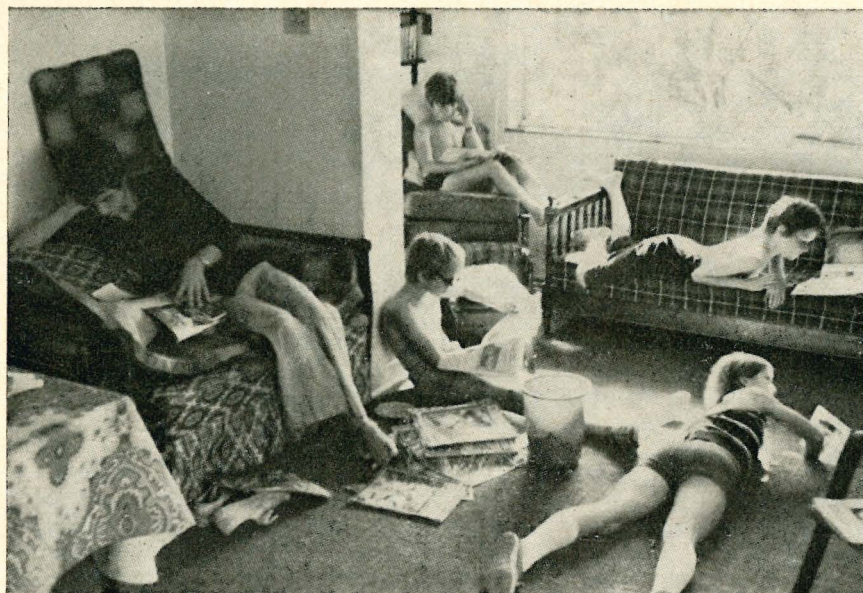
It was for this that three of us arrived in Sao Paulo just over a year ago, on a house

hunting expedition. A week later I wrote a prayer letter, "The first house visited was not for sale but rented at £800 a month, not quite our price bracket we thought. A 3-bedroomed house in a terrace, with virtually no garden, was on offer for £20,000. But we went on hunting. As in Britain values have spiralled in the past two years. We looked high, a 12th storey apartment quite out of the question, and low, a rather derelict house with huge basement rooms, not altogether impossible. But we have a problem. We ask your prayers and practical support for the Society in this matter, so that the long standing plans for the education of our missionaries' children in Brazil may be put into effect."

That was in January. In May I wrote again. "In January I invited your prayers as we began the search for a house. Through a cousin of Maimie Macintyre, formerly of Angola, we got in touch with a house agent who worked very hard on our particular problem. And it was a problem. We needed at least four bedrooms, a spacious living room, a reasonable garden, within four miles of the school, on the Curitiba side of the city, and not more than £25,000 as it stood. I say "as it stood" it was too much to hope that we should not have to make alterations. This then the assignment, and for long it seemed impossible."

The first day at school.
(left to right) John Doonan, Gerald Myhill, Sarah Collins, David Myhill, Christopher Vaughan, prepare for the journey in the Chevrolet.





Relaxing at home on the day the comics arrive. (left to right) David Myhill, Christopher Vaughan, John Doonan, Gearld Myhill, Sarah Collins.

The end of the search

"Then, one evening at the end of a long trail of houses, we came to Andre Saraiva 783. Upstairs was fine, but downstairs was deplorable, though to some eyes there were possibilities beneath the grime. And so, after many doubts and much prayer (and how often the two go together!) we have found ourselves here. And we are sure that it is right. Your prayers and ours have been answered."

One thing however was lacking, a garden large enough for a dozen children to let off steam. But this also has been provided. A builder erecting houses on neighbouring land did not want the full length of the lots that were being sold, so we have bought the residue. This turns our holding into an L-shaped property with a garden of about 2400 square feet, which now has to be brought under control.

When we moved in in April we found that the former owners had left for us many useful furnishings that would have cost a great deal to replace, Venetian blinds, carpeting, light fittings, cupboards and kitchen cabinets. But the downstairs apartment, which was wholly separate from the upstairs, had to be remodelled almost

in its entirety. New windows have been inserted, walls sealed against damp, toilet facilities increased and the electrical wiring renewed. Senhor Francisco, a foreign builder in charge of the work next door, has been a good friend in all this. Now at last the noise and the dust have ceased to be.

The best link

Our greatest problem undoubtedly was how to link the two floors. Every visitor was asked where he would put the staircase and how. Chalk marks covered large areas of the upper floor, and we began to speak of the stair as "the moving staircase" until light shone. Now the link is made, and all the rival theorists and planners agree that it could not have been in a better place.

So our Spanish galleon of a house goes on its way. Your prayers surely had an important part in its birth: your gifts too. We ask you to go on remembering us, the children who come here, Ray and Heather Saunders who will eventually be taking over from us, and the children's parents who through this house and home may have a quiet mind about the education of their children, while they are about the Lord's business in the interior of Brazil.

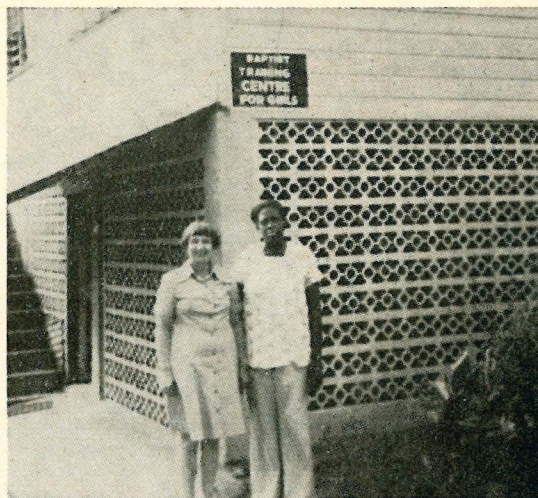
I believe God is with me

This is the testimony of Margaret Popham who went to Trinidad in June 1974.

THE night before I left England for Trinidad, the handle of my grossly overloaded small suitcase, which I intended taking as hand luggage on the 'plane, broke! Ah, well, at least it did not happen on the morning of departure. On arrival at Heathrow, it quickly became clear that I could not take my precious typewriter. That was a rather bigger blow. At last, officialdom, shaking its head in rebuke, allowed me to take on board my two remaining pieces of hand luggage. I had not realized I was actually only permitted one. However, the 'plane, it was soon revealed, was underbooked, and there were two empty seats alongside mine on the aircraft. The stewardess directed me to place one holdall on the floor in front of each of them, so no one was in the least inconvenienced. I began to breathe again. The Lord was indeed with me.

And so He has been, throughout my first six months on the mission field with the B.M.S. One of the first things I noticed when I had been in the West Indies for a few weeks, and particularly after Eva Waggott, whom I had been sent to replace had left, was, that I did not feel for one single moment, the tiniest bit homesick. Now, don't get me wrong! I love my homeland and my people very dearly. It was just another of God's gracious indications that I was in the right place, that never for a second in those early days, or since, have I thought or yearned, "Oh, if only I were back in England".

On the contrary, right from the beginning I have been so happy, so utterly at peace, knowing my call to be confirmed in dozens of different ways. I began to make a little list of needs as the weeks went on, and one by one they were ticked off. My luggage arrived safely. A typewriter was wonderfully provided. (Eva and I did a swap!



Mrs. Angela Webb, full time teacher at the Girls Training Centre, with Margaret Popham.

She was to take over mine, when she reached England. Simple, really, but I had not thought of such a solution until the Lord put the idea in my head to ask Eva if she would be willing, shortly before she sailed for home.) Because the Lord has met and is meeting all my other needs, I have to go on trusting that He will also undertake about the driving test in His good time. As I write, attempt number three is scheduled, but when you read this, that too may have been ticked off the list!

Small but important

It is interesting how God confirms in such varied, and even apparently trivial ways, that you are where He wants you to be. Those who know me will be aware that the particular form of female adornment that appeals to me is, ear-rings. I am not overmuch a necklace, bracelet or brooch woman, but ear-rings I do like, and I left all my "jewellery" at home, except those. And lo! as the Good Book says, when I get to Trinidad what do I see but ear-rings, ear-rings everywhere on the fair sex, including good Baptist Christian females from about 13 to 60+, in the church, out of church, any day and every day. I also found that certain of my favourite branded products for personal use, were there waiting for me in the stores. All right, I know these are utterly trivial things, but to me they are some of God's loving little

“extras” that He has used to go on saying, “Yes, this is the place for you at this stage in your life.”

Then, too, I can look back to some experiences in recent years in my deaconess work in England, which I can see now were a preparation for me, in Trinidad. There was that pop-group, for instance, practising at full blast in the basement of the next door house, for hours on end, and particularly, it seemed, when I had returned from taking Sunday morning prayer meeting, helping in the Sunday School, and conducting morning worship, had prepared and eaten lunch, and was trying to snatch forty winks in the easy chair with my feet up, before tackling the washing up. How I blessed those musicians! (For the record, the police clamped down on them in the end for causing a nuisance in the neighbourhood.) Then I came to Trinidad and took up residence in Cocoyea Village, in the immediate vicinity of the Community Centre, where the steelbandmen, pop groups and others practise at full blast. . . . The point about hot climates, of course, is that everyone’s windows are wide open. “Ah”, I thought, “Now I understand about the East London pop group, and their going on unchecked for nearly six months, despite earnest prayer for them, and for deliverance from their noise for my neighbours and myself”. How grateful I was, too, for advance warning given to us who were on the Caribbean Course at the Farnham Castle

International Briefing Centre, that “Trinidad is a noisy place”. I love it. But its true—it is!

Another way in which I believe God has confirmed the call, has been through letters from Christian friends in England, who have encouragingly said that they too feel that this is the place of God’s appointing for me, that there is, to them a “rightness” about it, and I do not think it is only because I am excitable and like bright colours!

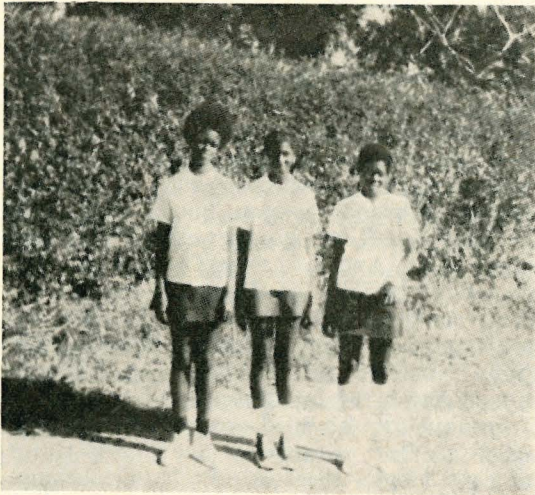
What about you?

When, just before Eva Waggott left, I was officially invited by the School Board to take over the running of the Girls’ Training Centre at Fifth Company, as Principal, and teach three subjects, English, Elocution and Shorthand, as from September 1974, I must admit I was horrified at the magnitude of the task. And yet, the first term is over, and God has undertaken; another confirmation of the call to Trinidad, and His honouring His promise to enable one by His Spirit and power. What a relief it is to know that “God doesn’t choose the fit—He fits those he chooses”.

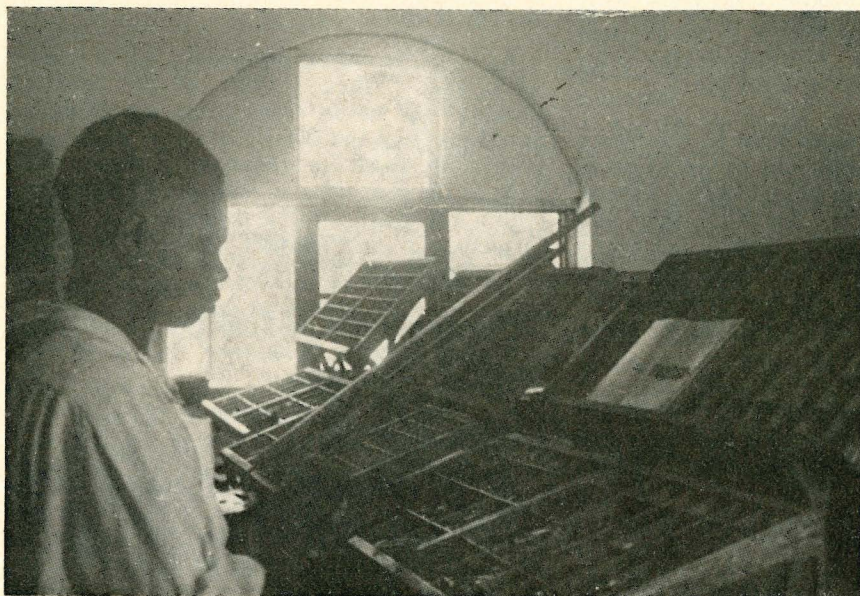
God has spoken to me; amazingly, called me to missionary service; confirmed the call now I am here. IT CAN HAPPEN TO YOU. Is He speaking to YOU? Calling YOU? There is urgent need for additional B.M.S. personnel, in Trinidad and elsewhere. If He is, don’t ignore the call, or refuse to accept this new demand He is laying upon you, for if you do, you will have no peace, and a task will remain undone for Christ’s Church and Kingdom for which you, in God’s plan and purpose, are uniquely fitted. Lay the “raw material”, which is, yourself now, however poor you think it, at the feet of Jesus Christ in obedience and trust, and leave the rest, prayerfully, with Him.

Jesus said, “Go therefore, and make disciples of all nations, baptizing them . . . teaching them. . . .” The Great Commission has never been rescinded, because the Giver of it has promised, through His Crucified and Risen power, “Lo, I am with you always. . . .”

So, “COME OVER—AND HELP US!” You ask, incredulously (as I did), “WHO—ME?” YES, YOU!



Gail, Ann-Marie and Victoria on their way to school.



Type setting at the printing works, Yakusu. The centre of much of Hedley Ennals work.

Pastor and Printer

Mrs. Gladys Ennals writes about the work her husband was able to do at Yakusu.

The Rev. W. Hedley Ennals went to what was then Belgian Congo as a missionary of the B.M.S. in 1922 and served at Yakusu for the whole of his missionary career abroad.

During his first term he travelled widely in the Yakusu district (which was twice the size as Wales), westward down the Congo River, visiting villages where Christian work was already established and going into the Esoo forest behind Yalikina, the sub station of Yakusu at the confluence of the Congo and Lomami rivers.

Work in the Esoo forest was in its early stages and, in company with that indefatigable pioneer missionary, the late Rev. A. G. Mill, Mr. Ennals served a valuable apprenticeship in an itinerant ministry which was to stand in the years to come.

Mr. Ennals travelled in the mission steamer "Grenfell" with an African captain and crew far up the Lomami river as far as Opala, establishing Christian work in villages hitherto untouched.

During those early years of his missionary career Mr. Ennals was inspired by the vision of those who dreamed of a chain of mission stations girdling Africa from East to West.

In fulfillment of this dream Mr. Ennals pushed out eastwards from Yakusu and beyond Kisangani and was instrumental in founding the outpost of Maganga, 100 miles east of Kisangani on the forest route used by Arab slave raiders at the turn of the century and later by carriers carrying minerals from the East and North East to be shipped down the Congo river to Europe.

In pursuance of this idea of a chain of mission stations across Africa, Mr. Ennals and Mr. Parris travelled home for their first furlough by walking the 500 miles across the Gap as they called it, prospecting for possible mission station sites as they went. After six weeks walking they reached Uganda and the East Coast and going south by sea and then inland visited a relative in South Africa and so home.

The sites prospected, including Maganga, were handed over some years later with the consent of the B.M.S. to the Unevangelized Fields Mission who had men to man the posts.

The area of the Bamanga tribe to the North East of Kisangani, reaching out to the Aruwimi River, was also part of the Yakusu district. It was visited at first by the Rev. C. E. Pugh and later by the Rev. G. Wilkerson, and more recently by Mr. Ennals and Rev. D. R. Chesterton. This district too was later handed over to the U.F.M. and a flourishing Bible School established at the station at Banjawade.

In addition to the work of pastoral itineration Mr. Ennals had the responsibility of the printing press and, in conjunction with other colleagues, teaching in the station schools.

Priority for printing

He shared in other industrial work such as sawyer men felling timber in the forest, brick making, building and carpentry, but the production of books was always a priority.

For this purpose Mr. Ennals had been apprenticed to the printing craft before he went to Congo. He trained many school boys in the art of printing and the making of books, and the printing shop was enlarged and more machinery obtained without any cost to the Society, the necessary funds being obtained from the sale of books and exercise books (with a mass of information printed on the covers), and church stationery to other B.M.S. stations, and to many other Missions, north east and south east

of Kisangani.

As a fellow retired missionary wrote a short while ago, "When I think of the countless thousands of books of all kinds which Hedley produced from the Press that alone would have been a life work for any man. It was he who gave us the same idea of producing small books within the reach of the poorest, and actually printed our first edition of Gospel stories, 'Miako mi Yesu'."

Books etc., went out from the Yakusu Press in Lokele, Lingala, Kingwana, and other tribal languages and in French.

Carrying the gospel

In those days parties of colporteurs left Yakusu every month laden with books and other supplies needed by teacher evangelists, chalk, blackboards, large pictures, etc., The colporteurs travelled as far west as Yalikina, putting off men to the north and the south who visited Christian communities in the forests on each side of the main river, selling books, collecting church offerings, letters for boys and girls on the Station, and often gifts of food from their homes. These men were then picked up at appointed places on the return trip of the main party who, travelling by canoe, had rendered the same service to all the riverine villages as far west as Yalikina.

By pastoral visitation, by education in the schools, and by the production of books the Gospel was proclaimed in the heart of Africa and the work goes on, to the Glory of God.

People still travel by canoe visiting the villages in the Yakusu district.



CALL TO PRAYER

This call to prayer has been issued by the Baptist Union of Bangladesh. The invitation to pray is extended to you. The opportunity for service may well be a call from God to you.

PRAYERS can change people, organizations, societies and nations. This is the faith the Bible teaches and Christians profess, and it is in a special way the inheritance of those who serve our Lord Jesus Christ. In this faith also a special committee, appointed by the B.U.B. Council, has unanimously agreed that a prayer call should be sent out to all our churches so that we may be able to meet the challenges of this time. Why do we send out this call?

(1) We have realized that the present opportunities for bringing men and women to Christ from the non-Christian community are greater than

our resources can cope with. There is a spiritual harvest waiting to be reaped, but the reapers are few in number.

(2) The second reason for this call is that spiritual work of this kind must be done in a spiritual way. We have realized that re-organization of the Union's work and workers, though it may help greatly, cannot in itself provide all the men and resources needed to take the present evangelistic opportunity in this country. Unless God directs us, wrong motives or methods may lead to a failure to bring in the harvest. We believe that the established churches of the Union have a very important share in this evangelistic task, since divided and prayerless churches can hinder evangelistic work, but prayerful, loving and serving churches can greatly help it along and provide a home for new converts that will strengthen their new faith. St. Paul, facing such an opportunity, bid the churches to "cast off the works of darkness and put on the armour of light", and "pray always with all prayer and

supplication in the Spirit" for the work of the gospel. Everyone connected with the Union in any way can play a vital part in the present evangelistic outreach through maintaining a humble, fervent and loving spirit of prayer in the coming days, since God will never allow such prayer to go unheeded.

(3) The time is short: this solemn thought was present in our discussions at all times. It has been said that where God's Spirit moves in a community, drawing them to Christ, such a movement lasts about five years and not much longer. Already three years have passed since the first inquirers asked for Christian teaching. Shall we be able to finish all that remains to be done, teaching, baptizing, and nurturing all who now ask to know the way of Christ? Only if the churches pray can this short time be used to full advantage.

So let us pray, in our churches, our homes, and in our own private prayers, faithfully, lovingly and constantly, for the success of our evangelistic endeavours, for all preachers and teachers, for the Union and Union officers, and for the Church in every place in Bangladesh.

"Thy kingdom come, O Lord. And may it come through me".

Missionary Record

Arrivals

- 14 January, Miss C. Preston from Chandraghona, Bangladesh.
- 15 January, Miss D. M. West from Yakusu, Zaire.
- 28 January, Mrs. P. J. Plant and younger son from Barisal, Bangladesh.

Departures

- 7 January, Mr. and Mrs. P. H. Riches and family for Yakusu, Zaire.
- 10 January, Rev. A. H. and Mrs. Swanson and family for Colombo, Sri Lanka. Miss D. Osborne for Bolobo, Zaire.
- 14 January, Dr. E. L. and Mrs. Burrows and family for Serampore, India.
- 16 January, Mr. and Mrs. J. G. Tweeddale for Kathmandu, Nepal.
- 21 January, Rev. D. and Mrs. McClenaghan and daughter for Campinas, Brazil.
- 24 January, Mrs. D. W. F. Jolleyman for U.T.C.W.I., Jamaica.
- 26 January, Rev. G. R. and Mrs. Lee and sons for Kandy, Sri Lanka.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(1st January, 1975 to 30th January, 1975)

General Work: Anon. (B.N.) £2.00; Anon. (Prove Me) £5.00; Anon. £4.00; Anon. (K) £5.00; Anon. £5.00; Anon. £0.10; Anon. (G.W.) £1.00; Anon. (O.A.P.) £5.00; Anon. £2.00; Anon. £4.00; Anon. £1.00; Anon. £10.00; Anon. £5.00; Anon. £10.00; Anon. £20.00; Anon. £7.00.

Medical Work: Anon. (Lucas) £5.00; Anon. £2.00; Anon. £5.00.

Relief Work: Anon. £1.00; Anon. £2.00; Anon. £3.00; Anon. £10.00; Anon. £3.00; Anon. £5.00; Anon. £200.00; Anon. £10.00; Anon. £2.00.

Agricultural Work: Anon. £1.00.

Gift & Self Denial: Anon. £2.00.

Chandraghona Appeal: Anon. £5.00.

LEGACIES

	£
W. L. Anderson	500.00
Miss K. V. Colpman	1,916.73
Mrs. A. C. Crussell	3,600.00
Rev. W. Hedley Ennals	200.00
H. M. Ford Trust	23.22
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ANNUAL BAPTIST ASSEMBLY 1975

Programme of B.M.S. Meetings in Liverpool

Monday, 14 April

- 2.00 p.m. Introductory Prayer Meeting
The Mountford Hall
Conducted by:
Rev. S. F. Thomas, M.B.E.

Tuesday, 15 April

- 1.30 p.m. Women's Annual Meeting
The Mountford Hall
Speaker: Miss Barbara
Maclean.
- 2.45 p.m. Annual Members' Meeting
The Mountford Hall
- 4.00 p.m. Medical Tea and Meeting
The Mountford Hall
Chairman: Mr. David
Wilson, F.R.C.S.

Wednesday, 16 April

- 11.00 a.m. Annual Missionary Service
Liverpool Cathedral
Preacher: Rev. George
Cumming, B.D.
- 1.10 p.m. Meeting of elected members
of the Committee,
Abercromby Room.
(Preceded by lunch at
12.30 p.m.)
- 7.30 p.m. Annual Public Meeting
Philharmonic Hall
Chairman: Dr. I. S. Acres
Speakers: Miss Christine Pres-
ton; Rev. H. F. Drake, O.B.E.

Valediction of missionaries for overseas.

missionary herald

*The monthly magazine of the
Baptist Missionary Society*

*May 1975
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"In the Name of . . .".

We adapt so that we may survive

The success of the Congo Mission at the beginning of this century led the missionary societies to consider training for a native ministry. The outcome of this was a United College for the training of native preachers, evangelists and teachers.

The college at Kimpese opened on 15th March 1909 with B.M.S. missionary Thomas Lewis as its principal. There have been many changes since then but the work still continues.

Owen Clark who has been a B.M.S. missionary at Kimpese since 1961 writes about the influence of the college (I.P.E.) and its present position.

ONE day, when I was in a restaurant in Matadi, I saw three men sitting at a corner table on which there were two bottles of beer and one of orange. The thought crossed my mind that one of the three was likely to be a Protestant.

Sure enough, the "soft-drinker" proved to be Mbenza, one of our old-boys. After leaving school at I.P.E. he had gone on to university and

qualified in pharmacy. Now he was not only in charge of CEPAM, the pharmaceutical department of the Church of Christ in Zaire (E.C.Z.) supplying all Protestant hospitals and dispensaries, but he had also been elected by the National Association of Pharmacists as their representative at the Ministry of Health. This made him, young as he was, an adviser to the Minister. Greeting me warmly he introduced his government colleagues and presented me in turn as his former chemistry teacher.

Leaders in church

These days one is liable to bump into former I.P.E. students in an increasing variety of situations. Certainly in church circles, for the reputation which has made Kimpese a household word in Zaire was built up in the days when I.P.E. was almost alone in training pastors and teachers. Many of today's "top men" in the Christian Communities know each other from their Kimpese days, and one often hears a headmaster or a schoolteacher refer affectionately to I.P.E. as "*notre mère*". There have always been those too, who have moved out of church circles into government service and other spheres. This tendency has increased over the past few years, following the removal of the Theology School to Kinshasa and the development of the scientific section of the secondary school.

It has given me pleasure recently, when organizing group visits to the newly opened National Cement Factory at Kimpese, to see the surprise on the faces of pastors and missionaries when they meet the chemical engineer responsible for production who conducts the visit, and they recognize Makwiza whom they taught in school at I.P.E. His newest colleague in the analytical laboratory is Luheho, who left us four years ago and recently graduated in chemistry. He, in fact, was preceded there by Lufimpadio, who has now been appointed Head of our secondary school.

One lunch time we had the unusual sight of a Mercedes-Benz parked outside our house. I wondered who was visiting. It was Makokele, who had continued his studies in the United States and was now working for the company constructing the cable system destined to carry current from the Inga dam to the Shaba copper mines, a distance of more than a thousand miles.

Leaders in community

In addition to its traditional role of training church leaders, I.P.E. can claim to have made a far-from-negligible contribution to the provision of the qualified personnel so badly needed by a rapidly developing nation like Zaire, at this

critical period of its history. Not only in churches and schools, but on the staff of President Mobutu, on the staff of the university (UNAZA), in government departments and institutions, in industry, in the administration of the E.C.Z., in radio and T.V. programme production, in banking, in medicine and in agriculture, there are those who remember with affection, pride and gratitude the formative years that they spent at Kimpese.

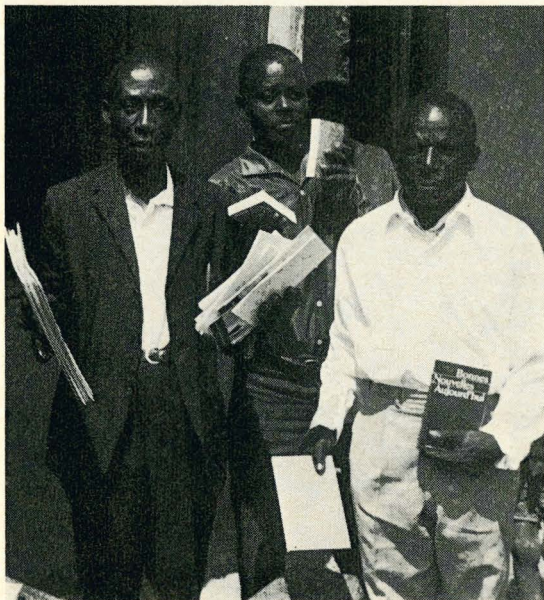
Whilst looking for a particular book-supplier in Kinshasa recently, I unexpectedly found myself in the office of a former student, Lukau, who is now Director of Studies at a government technical college. Not having met for more than ten years, he received me with great warmth and began to reminisce about his Kimpese school-days, commenting on the progress since made by this and that member of his class.

After a while he said there were two things which I.P.E. had instilled into its trainees which had stood them in good stead. One was a Christian "discipline" which continued to shape their very habits and manner of living, even in after life, and the other was a conscientious approach to their work which enabled them to persevere in spite of adverse circumstances.

Christian influence

With Christian schools comes the danger of producing a nominal Christianity, and this undoubtedly happens in the case of some students. Even the fruit-bearing corn will give variable results, as our Lord reminded us in the parable of the Sower, some thirty-fold, some sixty-fold and some a hundred-fold. So with these I.P.E. graduates going into their various walks of life. Some carry with them willy-nilly the Christian attitudes which they have absorbed, some are moved by a more profound Christian conviction and some are able to acknowledge consciously the lordship of Christ in their lives.

Times continue to change. The State is rightfully taking over the full responsibility of educating its future citizens. The role of the



Evangelists ready to share the good news.

Church in education must necessarily diminish. No-one can yet predict the future of institutions such as I.P.E. Missionaries are progressively being replaced by Zairian staff. Traditional sources of income are drying up and need to be replaced by others if the legacy of good works and adequate buildings is to be maintained. Without subsidies from one source or another even good works have to be put on a sound financial footing. Some modest experiments in this respect are being attempted at I.P.E.

Christian witness

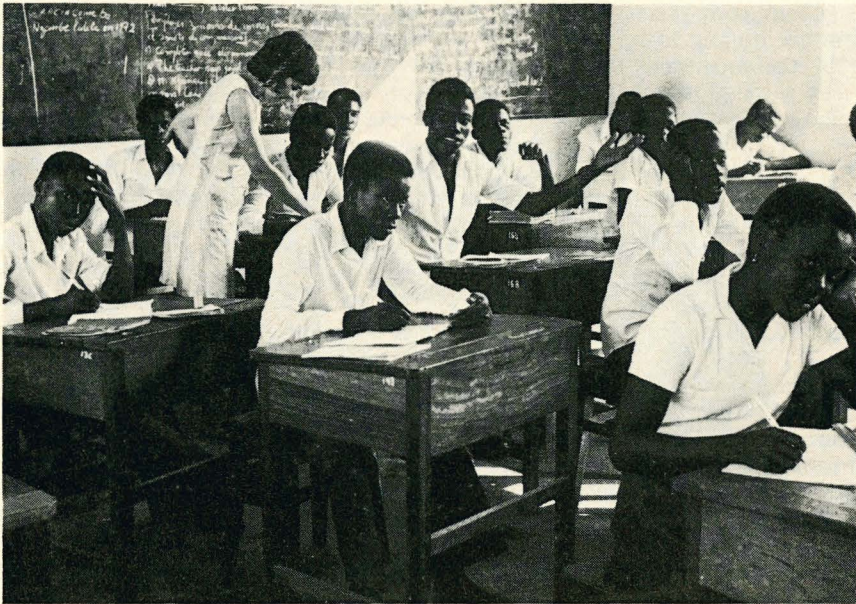
For the past two years conference facilities for church-related groups have been offered with some success. As well as a regular Bible School preparing village evangelists, a variety of courses and seminars has been organized on a fee-paying basis, and evening classes offered in a variety of subjects. The bookshop is being expanded to offer a supply service to churches and schools over a wide area. Agricultural

development not only demonstrates scientific techniques but gives attention to production and marketing. In all of these activities capital outlay is necessary, but the aim is to cover all costs and to enable each department to contribute to the running of the institution.

Adaptation is often the key to survival, and this is likely to be the case with the institutional work of the Church in Zaire. It is our prayer however, and one which I am sure you share, that in all the changes the essential objectives of Christian witness and the building up of the Church in the faith will remain the fundamental inspiration of I.P.E. and similar institutions. Only thus, on seeing these good works will people continue to be stimulated to glorify our Father which is in heaven.

The congregation outside Lubingwa church in the Ngombe Lutete area, Lower Zaire.





Rosalie Harris teaching in the Secondary School at Ngombe Lutete, Lower Zaire.

Working for the future

Rosalie Harris is a B.M.S. missionary, teaching in the school at Ngombe Lutete, Lower Zaire. Here she writes about the work and introduces two of the students who speak for themselves.

IT is mid-day and I have just arrived at Mbanza-Ngungu, from Ngombe Lutete. "Mbanza" means "town", and this is our nearest town, 35 miles away. The journey here is never absolutely predictable, and this time, after yesterday's rain, there were times when we were almost swimming, and times when we waited for loaded lorries to be dug out of the mud.

This road, for all its variable quality, is important both for us and as a means of transporting food from the rural areas to the towns. We make the journey for all sorts of reasons and this time it is to bring back a friend who has been staying on holiday, as well as to take the car to the garage for repairs. A journey here is always a multi-purpose one, and today we have shopping to do for friends at Ngombe Lutete, messages to deliver, and, as always, the post to collect.

When we return tomorrow there will probably be no shortage of passengers, as it is almost the end of the school holidays, and 500 or so pupils will be converging on Ngombe Lutete to start the second term of the school year. At least we hope that all those who were there last term will be able to return. Inflation has struck Zaire as much as any other country, and the school fees which have to be paid each term will this time stretch the resources of even the most hard-working or affluent families.

Preparing to return

This is just one of the reasons for the drop-out rate. All sorts of family crises can also prevent a son or daughter continuing at school. Those who succeed at the end of each year, and finally pass the state examination after six years at secondary school, can rightly share their success with the members of the family who have supported them. Then it will be their turn to work in order to help other younger relations. So, in some ways, education here is seen as a family investment. It seems now that its returns will be taking longer to be realized, partly because there is increasing competition for jobs among school leavers, and partly because, as from this year, those wanting to go to university will first have to do a year's national service.

Quite a few members of our community are Angolans, many of whom are hoping to return soon to their country. In the meantime they make their home here and work alongside the Zairians. **Inacio**, an Angolan member of the sixth form, writes:

"I'm an Angolan student in Zaire. I left my country for political reasons because of the war which began in 1961. When I arrived here I began to study in a French school, and now I am studying English, Latin and French in the secondary school of Ngombe Lutete.

"My parents are deacons in a protestant church. I was baptized in 1967 and have been a member of the Scripture Union since 1970. I am very glad because I took part in a Scripture Union camp for the first time. After I have finished my secondary school I want to study education or geography at university. My wishes are to serve my country. I don't forget to help my parents who are suffering for me."

Grouped around the church

What is Ngombe Lutete if it isn't a town? It is very much in the country, quite near to several tiny villages (collections of houses), but basically it is a community based on the church, the two schools and the dispensary, all of whose buildings are scattered around a fairly high plateau overlooking hillsides, valleys and streams, with

more hills beyond. Work has been done over many decades to improve living conditions, plant trees, and keep back the fast-growing grasses which cover the area, so that now Ngombe Lutete stands out in more ways than one. Perhaps some efforts should now be channelled into the surrounding hillsides, so that we who cut down and use their trees can also show the way in planting, and making responsible use of the land—a form of community service.

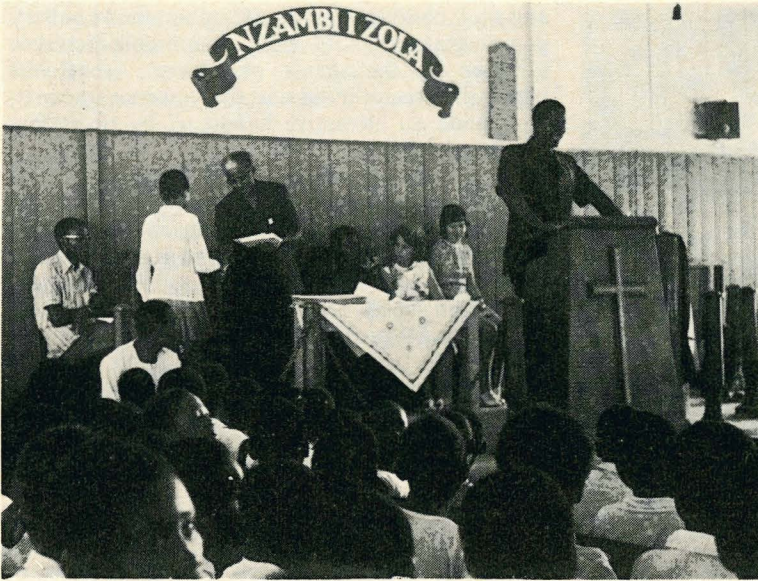
Do it yourself activities

Ngombe Lutete is a community, composed of people of a wide variety of ages, backgrounds, ambitions, hopes and fears. Based on a Christian church, but containing also members who are not Christians, it must seek to live out Christ's love, and show that this is stronger than all the forces which tend to drive people apart and cause mistrust. Sometimes it seems that these forces, and our own self-seeking, loom larger than "the mind of Christ" in us. It is at these times when we most need to come together sincerely in prayer and commitment to Jesus' commission.

What do 250 or so teenagers find to do in their spare time? Activities must be of the do-it-yourself variety, and, as in any school, there are sports, choirs, and other activities, led by senior pupils. One of these is "*La Ligue pour*



(left to right), Tata Pedro Mateus, Pastor Mandiangu, Margaret Stockwell and Citoyen Mbona (Secondary School Headmaster) at Ngombe Lutete, Lower Zaire.



The platform party at the "graduation" ceremony at Ngombe Lutete School, Lower Zaire.

la lecture de la Bible", or Scripture Union, which Inacio has already mentioned. I have also asked **Mutiba**, another sixth former, to write in English about our activities:

"I am very glad to inform you of the activities of the Scripture Union. First, I am glad if we all work together in the name of Jesus Christ, who gave his life to save ours.

"We have a reorganization of the S.U. every year, and a meeting every week for Bible study, discussion, prayer and singing. We have a sixth form leader and committee, and are helped by members of staff. Once a month we go from our school to teach something about God in the villages that are near to our school. We regret that sometimes we have some difficulties in travelling some kilometres on foot, but the Christians are sometimes very glad to see us praising with them in their churches.

"This year we performed a play about the birth of Jesus Christ, in which Jesus was born in a poor family, and the King Herod would kill him. We only decided to do this play three or four weeks ago, so the actors had to learn their parts in a very few days. We had to work hard."

Mutiba is keen on English and often comes for conversation and reading practice. One of

the services we have taken recently was at Kimbala, a village in the Ngombe Lutete church district, which is near the centre of operations of a group of Americans who are now working on a hydro-electric project. Some of these were at the service, and the sixth formers were able to speak to them afterwards in a way which the pastor could not. The pastor is however so keen to communicate with these people that he is determined to learn more English to do so—probably his fourth language.

I am sure that the S.U. is one of the ways in which Zairian young people can come to grips with their Christian faith and its working out in practice. This is particularly true in view of the decision which means that R.E. will no longer be taught in schools. So, in the S.U. as in the Sunday School and the preparation classes for baptism, we must make the most of the opportunities we have to study the Bible, ask questions, and work and witness as a group of Christians.

Sometimes there is disillusion with the organized church, and yet students will no doubt have a chance later on to work positively in the local church communities where they will be living. We want them to accept this challenge. They need our interest, prayer and support, with the assurance of the presence of Jesus with them always.



These are women with a purpose

Lesley Fuller, B.M.S. missionary since 1958 writes about some women's work in Zaïre.

"I need some more green thread". "Will you draw the flowers on for me?" "Please sell me one of the 'Peace' booklets." "Can you get me a set of hygiene pictures?"

The scene is the women's work building at Mbanza-Ngungu, which was erected by Rev. Charles Couldridge in 1961, and used every day. These comments and requests were heard during one of the ten day training courses which have become such a feature of the work in the last few years.

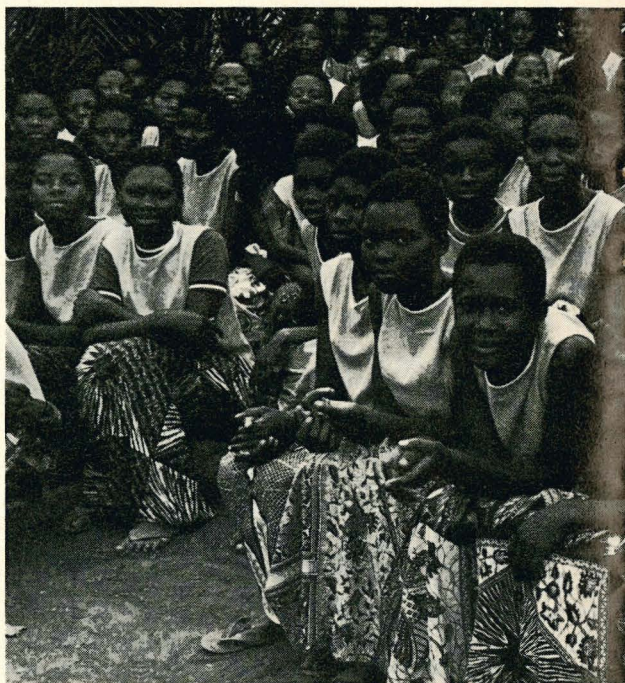
Over eighty women attended the three courses held during this year's dry season, women ranging from secondary-school leavers to illiterate grandmothers (whose faith puts mine to shame!) They heard and discussed Bible Studies on the theme of "Peace Builders"; talks on the role of women in the Church and in their families; on Christian literature; teaching in the Sunday School; and the early history of the 'Congo' mission and the growth of their Church. They learned how to keep themselves

and their children healthy. They watched cookery demonstrations, and each one embroidered a sampler on the theme of 'Peace': (that was where the green thread and the flowers came in!), and made an attractive headscarf by tie-dyeing a square of calico.

The evenings were enlivened by singing and the dramatization of Bible stories—the rake's progress of the prodigal son and the inn, which turned into a village dispensary, where the good Samaritan took the wounded traveller, were highlights. Worship and prayer provided the framework for each day's activities, and the final Communion Service, after which the participants received their certificates, was, each time, a memorable occasion.

Strength

Now these women are busy showing the women in their villages what they have learned. And that is not just an empty phrase: one woman after a previous course asked for some dye saying: "I've given all the other talks, now we want to do the tie-dyeing". Some of the talks will be given at the weekly women's devotional meeting, which is very strong in certain towns.



Perhaps some meetings in our British churches would find it hard to equal Mbanza-Ngungu, which can fill a six month's programme of speakers without going outside its own congregation!

A description of these training courses is a good way of showing the scope of our work. Central to it all is Bible Study: the women working out for themselves what its teaching means for them in their everyday lives. It is tremendously real to them: Rebecca, Hannah, Mary Magdalene going to the Garden on the first Easter Day, are like personal friends. The social set-up of Biblical times, tribes and families, planting and harvesting, is part of their life here too.

In our discussions we always come back to the need for love, in all our relationships. "Put on Love" was the theme of another training course. Love is a practical thing: it means giving up a day's work in the fields to sit with several dozen others at the funeral of some-one who has died in the next street, bringing Christian consolation to the bereaved. It means tramping the streets taking Wants' Box blankets and clothes to poor and elderly people. It means

seeking out the lapsed Church member next door and getting her to come to Church. It means, sometimes, turning the other cheek when the Christian way is derided and sneered at. It means trying to eradicate jealousy and ill-feeling from church and family life.

How do all these activities get organized? Thanks to the basis laid down by B.M.S. missionary Hazel Pilling, when she worked in this area, the framework is well established. In each village Communion Centre, there is a women's president with her committee; on each station, a district president with a committee composed of village presidents, and for the region, a regional president, whose committee consists of the four district presidents and their deputies, and the regional secretary. These committees spread information, organize the work and encourage the women at all levels.

Organization

This year we have gone a step further, by opening a Regional Women's Office, (a room 12 ft by 6 ft, which we decorated ourselves,) and installing our first paid Zairian woman secretary. Citoyenne Mafwila was able, through a BMS study grant, to have six months' training at the Women's School of the ETEK theological college, Kinshasa. She started work in July and already her enthusiasm and her lively addresses are making their mark. She has gained a good grasp of the office work and will be travelling around to many different groups.

She will be visiting girls' reading and sewing classes, spending weekends with village congregations; she will consult with village pastors whose help and encouragement is of such value as the women's work seeks to build up and strengthen the whole church. She will send out the orders of service for the Women's World Day of Prayer, and for our own Women's Sunday when, in every village centre, the women take the service. She will be occupied, too, in



(above left), Members of a sewing group.

Girls at Ngombe Matadi gather for a service.



Protestant women's choir and band, Ngombe Matadi, in uniforms. (Mwasi Mu klisto adjali muinda" —A Christian woman is a light).

raising the funds which the women contribute to keep the work going, including the secretary's salary. It is no joke trying to raise £30 a month, regularly, but the Kinshasa women are doing it for their secretary, and our ladies are determined to make a go of it too.

Everywhere, Citoyenne Mafwila will find the women taking responsibility for their work, as she herself is doing; as the committee at Nlemvo does when it organizes its own training courses, conferences and evangelistic outings, and as the Mbanza-Ngungu sewing class committee does when it runs five-day a week courses for some forty girls.

There are problems, of course;—apathy; the heavy daily workload of the Zairian housewife, which leaves little time for Church work; hesitation: "now the government says Christmas isn't a holiday how do we celebrate Christ's birthday?"; poverty, with many mouths in the home to feed and prices going up each day; and how do you run sewing classes when cloth goes up 10p every time you buy a new lot? But with patience and courage the problems will be overcome.

We often picture the Women's Work as being like a tree: we call it the Women's Fellowship Tree. The soil in which the tree is rooted is the

Church; the trunk is worship, from which spring the branches representing different aspects of the work:—sewing classes, choirs, training courses, hospital services, gifts for the needy, seeking the lost. The great thing about a tree is that it is always growing new branches. And so by God's grace, His work among the women of Zaire will continue to put forth new branches and grow and flourish.

Where do we go from here?

Women missionaries working with Zairian women have made possible the progress to the present day. For the last two years, I have been doing all the things I have described Citoyenne Mafwila doing. She will carry on in my absence—and after, for I hope to work rather behind the scenes, building up stocks of teaching materials, and sharing techniques.

The women are able to carry on, but they place a tremendous value on the link of friendship and shared service with their friends in Britain. They will want to go on having missionaries working with them. There are other ways, too, of keeping the link: sharing ideas, new ways of presenting Jesus Christ and his renewal of our whole lives; practical gifts; and above all prayer, in which we can all share.

ANGOLA CALLING

This is the title given to a newsletter written by Joao Matwawana, who was able to return for a visit to his homeland of Angola.

Joao Matwawana, who is a member of the church in Zaire and is serving as pastor of the hospital at Kimpese, writes first of the feeling of freedom.

"This is the first time I have good news of Angola, which I never had before. **I AM A FREE MAN!** During our visit we discovered the first reason for the happiness of all Angolans, black and white, they are free of the secret police. In the streets of San Salvador there is a great sense of freedom since the fall of the last regime.

"Before no one could say either yes or no to anything political, and being foreign was crime enough for a prison sentence of unknown duration. Let's praise God for He answers prayers and is able to change situations. This was a real miracle! To celebrate this freedom, we saw black and white demonstrating against anything they want to see changed. Another reason for

our joy was to meet many of our friends who were arrested by the Portuguese secret police in 1961. Prisoners are being released in the thousands. We are really excited to see all these changes, which many, even many Christians, did not expect."

He lists three great needs:

(1) For evangelism:

"In the very short time we spent in Angola I can say that since my childhood I have never seen people with such hunger for the Gospel. We found a promising church, where pastors and missionaries will be most welcome.

"We don't know yet how big the villages will be. But the first duty of the church will be to work alongside the new government to reintegrate the half million refugees into the national life of Angola. This, I think, will be a formidable task for all of us. I have a dream that people who leave Zaire soon after the formation of the new government will be constantly moving from the towns to make big or small villages. This means that the pastors also will have to move with their people until the whole population is stabilized. And to strengthen the evangelistic outreach of such a church, we shall have an urgent need of a Gospel Tent, allowing us to hold big gospel campaigns wherever people are."

(2) For medical service:

"One of the first priorities I found there is for medical help. There is only one old Indian doctor serving San Salvador

and the surrounding area, and no sign of any Public Health programme. Because of this, even simple cases are sent to the capital. As you can imagine, not many people can afford the airplane ticket and the very expensive living in Luanda. For these reasons, Angola needs many doctors and nurses, and when the exiles begin returning, I think this problem will be a hundred times worse."

(3) For an agricultural programme:

"After my first visit I must say categorically that those who love Angola should start planning right now for the agricultural needs of Angola. Why? Well, we drove from the Zaire border for more than sixty three miles and we did not see any gardens. This was a real surprise to us. When we left Angola in 1961 all this land was full of manioc, potatoes, corn, etc. We tried to find out the reason, and were informed that during the war, for security reasons, people were not allowed to go out of the town. To earn their bread, they worked for the soldiers and were paid well. Everybody lives on war money. What future is there for these workers when the Portuguese soldiers leave? I don't know. But one thing I know, people who go to Angola from Zaire and those already in the country will starve, at least for the first two years. I hope this starvation will be temporary and that someone will plan an agricultural programme, because only this can help them produce their own food. Please tell all who love this country and its people that the Church needs someone's vision of a hungry Angola, very soon."

Young girls fetch water from the local water supply at Ngombe Lutete, Lower Zaire.

New ventures in school and in church

Ruth Page, *B.M.S. missionary since 1945 writes about new opportunities.*

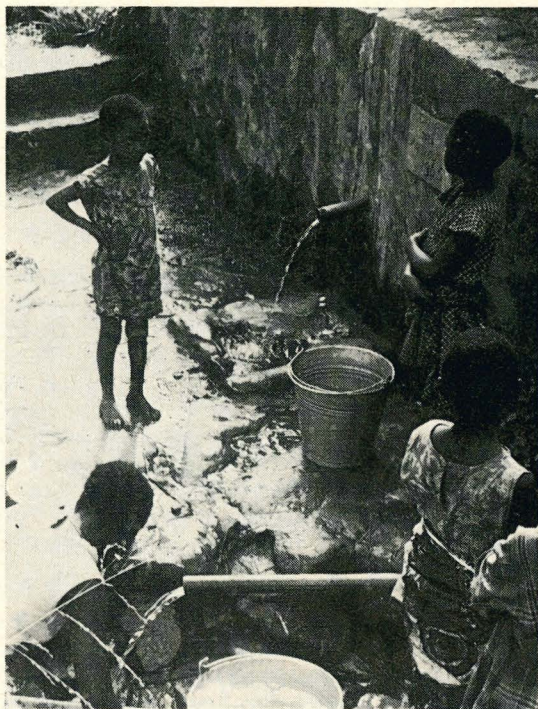
IF you leave Heathrow airport for Brussels and board a D.C.10 or Jumbo Jet of Air-Zaire for Kinshasa, you can then drive the hundred miles westward, towards Mbanza-Ngungu. The macadamized road winds through the magnificent rolling hills, with graceful bamboos, fields of manioc and peanuts, and brilliant pointsettias to delight the eye.

You can do the whole journey without taking your foot off the accelerator, but don't let the easy driving beguile you, for round any bend you are liable nowadays to meet container transports of up to forty tons on their way to the capital, Kinshasa, from Matadi, the port at the head of the estuary of the River Zaire.

En route you will cross latitude five degrees south, and by the time you reach the provincial town of Ngungu you will be in the region of the Lower River, the country stretching from the Angola border in the south to the River Zaire in the north. This is the country where B.M.S. missionaries explored and settled in the 1880's, but when they were exploring, the frontier of Angola did not exist; the whole area being united by one language, Kikongo. It was this common language which facilitated the absorption of tens of thousands of refugees into the community here after the rebellion in Angola of 1961.

A centre of life

The area includes two cement factories, a vast sugar cane plantation and refinery, a hydro-electric scheme and a railway repair depot, where the diesel engines are serviced, but for the most part there are wide areas of lightly forested



hills and the impressive Bangu plateau, dissected by streams and waterfalls. Villages are small and widely scattered.

What will you find in the town? This depends partly on what you are looking for; the post-office will give you willing service, the veterinary clinic will not only attend to your pets but checks all deliveries of fresh fish arriving at the railway station, the hospital will look after you, if they have the necessary medicines, schools will burst their seams to enrol your children, while the shops will supply most of your needs, though a torch battery may be more difficult to run to earth than a television set!

Food prices are high, even for locally produced items (for example margarine at 45 pence a pound, sugar 21 pence and eggs 7 pence each). Perhaps what will strike the visitor is the colourful chic of the ladies, the modern cut of the young men's trousers and the ready laughter of the children, whose only toy, if any, is a car made of wire and bottle tops. All of them mingle at the market where it is a question of "you name it, we have it", and among the vendors are sure to be some church members

extending a beaming welcome before serving you with their bananas or beans.

This then is the town of Ngungu where I live and work and worship. There is an element of unpredictability about each day. A knock on the door could mean a visit from a pastor of one of the twenty-two Baptist churches in our association who has made the journey on foot, or from a schoolboy in difficulty because he is waiting for the next instalment of money from the family. It may be one of the many hundred "old boys" of the schools I have taught in, or a missionary colleague arriving for shopping, a teacher, parents, someone in trouble with his marriage, or the bearer of news of the death of one of the friends at church.

Out-of-school links

It is necessary to start the day with an open and receptive mind. This is more difficult than it sounds because at the same time one's head is brimful of what is to be taught. During the past three years and more I have had the rare privilege of teaching R.E. in the secondary school, built and founded by the church here after Independence in 1960. Religion, taught as are all other subjects in French, has been an integral part of the time-table approved by the government up to sixth form level. This school

year, in the two streams, there are 360 in the senior school, including ninety sixth-formers.

As from January 1975 religion can only be taught out of school hours, though the links formed in school will enable us to develop relationships, and especially with the considerable group who had already asked for instruction for baptism and church membership. My own contact with the school will be assured as I teach English to the sixth forms. The Sunday school preparation class also forms a close link, all the teachers for the younger children coming from their senior secondary school.

Church activities

There are several aspects of church life that merit separate comment. One is the proliferation of choirs during the last five years or so. For instance the town church has four: men's, women's, school choir and one composed of the local primary school headmasters, all old boys of Kimpese. No wonder the services last at least two hours! When we have the twice-yearly thanksgiving services we can run a musical evening on Saturday which goes on far into the night, with twenty or so choirs, and several of these conducted by a teenage girl. This would have been unthinkable a few years ago. Many of the items will be their own compositions with



A children's "band" outside the church at Lubingwa, Ngombe Lutete area, Lower Zaire.



Ready for a meal during a women's seminar at Lubingwa, Ngombe Lutete, Lower Zaire.

Bible verses set to authentic African rhythms and harmonies, complete with enough drums, cymbals and gongs to delight the heart of David himself.

Another aspect is the increasing role of women in all aspects of church life. Miss Ditina, who completed the four-year pastoral training in the Bible School here in 1972, now runs the women's centre in Kinshasa: the building being the tangible result of the centenary of Women's Work in Britain. A former pupil of Ngombe Lutete, Citoyenne Mafwila is now heading up women's work here in the Lower River area.

One of the delegates to the conference on

Evangelization at Lausanne in July, 1974, was our Superintendent, the Reverend Nkwansambu Ndomanuele Bubu dia Keke; a man formed in the church from his childhood by godly parents. This was his first journey abroad and the Christian love shown by the family where he stayed, and the Conference itself had made a deep and lasting impression on his ministry.

So when next you see the "Leopards" on the T.V. screen upholding the honour of Zaire in football, will you remember to intercede for those who in remote villages or small towns heroically exercise a teaching and healing and singing and preaching ministry, and are not ashamed of the gospel of Jesus Christ.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(31st January, 1975 to 24th February, 1975)

General Work: Anon., £2.82; Anon., £2.00; Anon., £4.00; Anon., £5.00; Anon. (Prove Me), £5.00; Anon., £5.00; Anon. (M.K.H. Blaenavon), £2.75; Anon., £10.00. Chandraghona Appeal: Anon., £5.00. Medical Work: Anon. (Crabb), £34.55. Relief Work: Anon., £13.00.

LEGACIES		£
Miss. F. M. Balfour	..	50.00
Miss O. C. Cunliffe and	..	
Miss S. G. Cunliffe	..	585.33
Mr. J. Harried	..	2.67
Mr. R. F. Inkster	..	500.00
Annie Lawson	..	500.00
Hettie G. Pritchard	..	31.14
Jane E. Snow	..	100.00
Mrs. M. Truelove	..	650.00
Sarah E. Wood	..	48.50

Missionary Record

Arrivals

18 February. Miss B. M. Bond from Barisal, Bangladesh.

Departures

4 February. Mr. and Mrs. D. B. Pendrill for Pimu, Zaire.
9 February. Mr. and Mrs. R. Saunders and younger son for Curitiba, Brazil.
11 February. Miss M. Smith for Yakusu, Zaire.
14 February. Dr. and Mrs. D. Masters and family for Pimu, Zaire.
16 February. Miss D. M. Smith for Rennie's Mill Clinic, Hong Kong.
25 February. Mr. and Mrs. J. H. West and family for Mount Hermon School, Darjeeling, India.

Birth

10 February. In Cascavel, Brazil, to Rev. F. W. J. and Mrs. Clark, a son, Daniel John.

Deaths

3 February. In Bristol, Miss Hilda Porteous, aged 87 (North India 1912-47).
21 February. At home in Hitchin, Rev. Robert H. Tebbutt (B.M.S. Chairman, 1968-69; Elected General Committee 1946; Honorary Member since 1970).

Photo credit

Miss Phyllis Gilbert, B.M.S. missionary in Zaire from 1956, has provided all the photographs included in this issue of the Missionary Herald.

Growth brings joy and responsibility

The Rev. D. K. Mohanty writes about the growth of the Church in the Ganjam Pastorate Union, Orissa, India.

"Among all the churches in Ganjam Pastorate Union, the group of churches in West Ganjam area need a special mention. The Church has been constantly growing in number among the Sauras and the Konds, the tribal peoples in those remote corners of the district.

"The visible signs of this is seen in the Baptismal Services arranged at intervals during the

year. In October 1974, a Baptismal Service was arranged where 123 tribal men and women from non-Christian families were baptized. The Spirit of God is so active and the response is so encouraging that we feel that we are, perhaps, back in the days of the early Church.

"This growth is a happy happening but at the same time a heavy responsibility. It is an important task of the Church to win "souls" but it is far a greater task to see that these new converts get sufficient teaching to strengthen their faith and are brought up under proper pastoral care and Christian nurture. Lack of teaching and unsteady pastoral care cannot shape a new Church in to a healthy and strong Church."

A new view of the world

Basil Amey writes about a new map of the world.

Most of us have grown up with the Mercator projection of the world. We see it in our atlas or when we look at wall maps of the world. Mercator was the Latin name for Gerhard Kremer, the German geographer who produced the original map about four hundred years ago.

Now another German, Arno Peters, has produced another version of a map of the world. It is claimed that this projection gives correct comparison of size between countries and continents.

For example, here are some of the errors of Mercator.

(1) Europe, with its 9.7 million square km. is shown as bigger than South America which, with its 17.8 million square km. is nearly twice the size of Europe.

(2) The Soviet Union, with 22.4 million square km. is shown as bigger than Africa, which is 30 million square km.

(3) India with 3.3 million square km. is shown as the same size as Scandinavia with only 1.1 million square km.

(4) China, with 9.5 million square km. is shown as smaller than Greenland with only 2.1 million square km.

The Evangelical World Mission of Hamburg has published the new map because it is important for Christians to realize that Europe is no longer the centre of the world. The Third World countries appear on the new map to be as large as they really are.

Zairian Quotes

The Third National Synod of the Church of Christ in Zaire was held in Kinshasa in February. Here are quotations from the Moderator and the President.

The Moderator, **Bishop Onema Fama** said:

"At this moment when the Republic of Zaire is undertaking the total radicalization of its political, economic and social system, at this moment when our country is leaving behind the old system and adopting a new style of life, this Synod must have a special character. The Church must define its options and its method of evangelization, as well as its participation in the development and the fulfilment of the whole man: for the Gospel of Jesus Christ has as its centre man, for whom the Lord shed his blood."

The President, **Rev. Dr. Bokeleale** said that the Church must ensure with the authorities that there is no imbalance in the moulding of the Zairian, "for we are determined that he develops in his totality, that is to say in his social, material, physical and intellectual life, as well as in his moral and spiritual life and values. This is the miracle which Zaire can show the world. The Zairian will be a hard working man, for the good of all, but he will also be a man who is morally and religiously upright. That is the bantu strength, the strength of an African, the strength of a true Christian."

25 per cent more

If you have read this issue of the *Missionary Herald* from the first page through to this back cover you will have realized again the importance of B.M.S. work overseas.

This work requires your financial support. It is estimated that £1.25 will be needed for every £1.00 we spent last year.

Send your gift now to the:

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A side road in Umuarama still causes transport difficulties.

After the frontier

by **Brian Taylor**
B.M.S. missionary in Brazil

The frontier

The town of Umuarama is featured in the B.M.S. film "Always on the Frontier" which was produced in 1966. Nearly a decade later the small frontier town that was on the edge of the forest, now finds the only forest left is in its parks. The town has grown to 50,000 and the frontier atmosphere has gone. Gone too the pioneer spirit which is characteristic of a people on the move. Dreams of adventure are now lived out in the living rooms of the people as they sit before their television sets. The majority have sat down.

Mission strategy

The B.M.S. policy has been of the planting and founding of churches, making ready for the calling of Brazilian pastors and the training of lay workers. This policy has born fruit in the forming of many churches and in new lives born in Christ.

Past days of rapid growth

The church in Umuarama, from the early days of its founding in 1960 with 90 members, grew

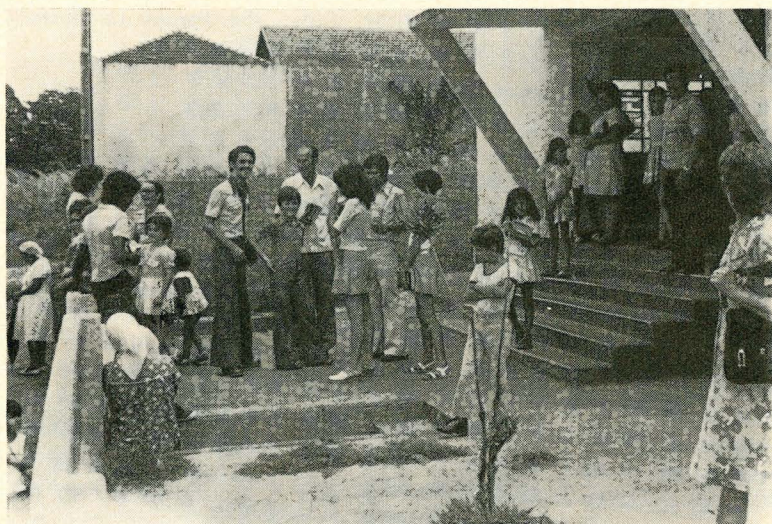
to be 500 with seven congregations (small churches for which it was responsible) in the surrounding towns and villages. Arthur and Kathleen Elder, Brunton and Sheila Scott and David and Doris Doonan, have worked with the church. The direct missionary involvement finished in 1969. They were days of tremendous opportunity. Conditions were favourable for rapid church expansion. Not only were things going well in Umuarama but generally all churches had rapid growth. It is not surprising that the growth brought with it its own problems.

Problems develop

From 1971-74 the church in Umuarama passed through three very traumatic years of internal self criticism and destruction, involving at one stage the intervention of the local court. In 1974 the church was left with about 150 members and only one congregation. The church was very discouraged and without a testimony. The church was no longer able to support or call a pastor. The church asked for help again and the missionary returned. This has happened in Cianorte, Umuarama, and in Cascavel; the missionaries returning, because of divisions. What are the reasons which led to the return of the missionary?

Urbanization

These days of migration from the north of



After morning Sunday school at the Umuarama Baptist church.

Brazil to Paraná have finished. The frontier has moved westward and northwards to the Amazon area.

We now have a redistribution of people. A few years ago the land could support many families, today the land is tired and supports less. As in all developing countries the value of prime crops has dropped and this has affected the poorer people. Growing families need education and only the towns can offer these facilities, hence a move to the towns. Generally the towns have been able to absorb this movement, but many people have had to go to the

largest cities where the industrialization offers more jobs.

Congregations that were the outposts of the churches have lost out in the redistribution of the people. The most talented have moved. The city churches looked to the daughter churches for financial support, now it is the city churches that have to help the daughter churches.

Time has gone

Like many other towns Umuarama now has the difficulties in communicating the gospel in conditions less favourable than a few years ago.



Children who attended the Holiday Bible Club at Umuarama.

The TV with its nightly serial programmes has captured the people. Adults as well as the young are caught up in the need to study at night schools. Many members are giving all their spare time and money to these studies. It used to be said that in Brazil time was friendship. In the past there was time to make friends, now the time has gone.

Church background

In the days of great opportunity the dominant factor of church life was evangelism: it is not surprising that the rapid growth brought with it its own problems. The colleges could not train pastors quick enough, lay training courses helped fill the gap. Young churches were made from young Christians. Doctrinal issues were important and there was a proliferation of new denominations.

Insecure ministry

The ministry is less secure here than in the British Isles. A pastor who for some reason or another enters into conflict with his church has no area superintendent to turn to for help; either for help in respect to his own problem or as regards seeking a move to another church.

Economic fluctuations generally effect the church and a church may easily find itself in debt in its efforts to support its minister.

When some or all of these things combine, a church which would in other circumstances pass

a difficult time, falls; the forces to destroy become stronger than those to unite it.

Changing ministry

As missionaries we have in times of great opportunity been able to sustain a ministry over large areas. Times have changed and we now have a slower rate of growth, and the emergence of a teaching and pastoral ministry, compared to a primary evangelistic ministry of a few years ago. It would seem that this type of ministry has to be to smaller units. Those smaller units must find greater means to pay their pastors reasonable remuneration and to give the pastor the conditions to keep up his studies and to develop his spiritual life.

Creation not evolution

Praise God the church does not depend on evolutionary principle. God is a God who creates; creates life in the individual and so too in His church. The church here in Umuarama has seen difficult days, but is coming into a newness of life. The frontier of exploration and migration has moved, but we are always on the other type of frontier, where God meets man and man finds God. On this frontier, there is always the struggle of Satan against God and it is reflected in the life of the church. What a privilege we all have to be on the frontier with God in the saving of men and women and the establishing of the church.



Brother Urias teaches the men's class at the All Age Sunday School at Umuarama.



The Rev. J. D. Williams (above) is the General Secretary of the Australian Baptist Missionary Society. In the following article he introduces readers of the Missionary Herald to the history and present work of the Australian B.M.S.

Australian Baptists are not really Australians! They are Victorians, or South Australians, or New South Welshmen or whatever their State may be. Their first loyalty is to the Baptist Union of their own particular State of the Commonwealth of Australia. The Baptist Union of Australia is a combination of State Baptist Unions, in which the members as such of the churches have no really effective part. But there are two truly Australian Baptist organizations which are fully accepted by the Baptists of all States as belonging to them. They are the Board of Christian Education and the Australian Baptist Missionary Society.

In 1913 Baptists of the six State Unions, each of whom was working in Bengal along side British and New Zealand Baptists, began to

work as a unity. Bengal has changed a great deal since those days. It is now West Bengal, a turbulent mainly Hindu state of India, and Bangladesh, a state secular in name but almost exclusively Muslim. In the north of Bangladesh, Australian Baptists co-operate with the Garo Baptist Union of some 5,000 members and they work with the Bangladesh Baptist Union in the districts of Mymensingh and Pabna. There is no need to tell a British Baptist public of the problems that beset Baptists in Bangladesh and the twenty-one Australian missionaries working with them.

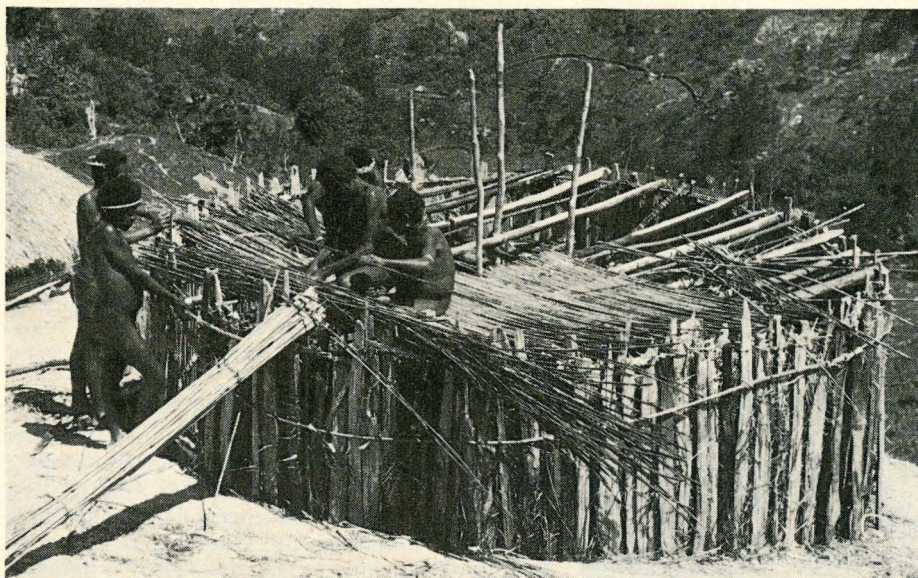
New Guinea

In 1949 Australian Baptists commenced their most spectacular piece of missionary enterprise when the first of their missionaries went to New Guinea, our nearest northern neighbour. In a quarter of a century the Church has grown to over 12,000 members. The twenty-fifth anniversary was marked by the conjunction of two events clearly showing the over-ruling of God. A remarkable revival broke out; it led to deepening of the spiritual life of the members, to the conversion of many people and all without the excesses that sometimes accompany such events. The fact is that the twenty-fifth anniversary was also marked by the publication of the New Testament in Enga. That book was the standard by which the church evaluated the phenomena of the revival. There are fifty-five A.B.M.S. missionaries in Papua New Guinea.

Papua New Guinea is a self-governing nation facing imminent independence and the stress in church and the community generally is on "localization"—Papua New Guinea people taking responsibility for their own affairs. The A.B.M.S. is in the process of transferring control to the Western Highlands Baptist Union. Strong Enga church leadership is providing mature guidance in a critical period of the church's development. The Sepik Baptist Union at Telefomin is seeing plans materialize for new outreach to remote tribesmen in untouched areas. A Baptist witness is being maintained in Mt. Hagen, Lae, Kieta and Port Moresby and a wider urban ministry is being considered.

Stone age

In the rugged mountains of Irian Jaya which can be reached only by M.A.F. planes there is



House building in Irian Jaya.

the Dani Baptist Church, the largest church to come from A.B.M.S. work. The first missionaries from Australia went to these stone age people in 1956 when the country was still ruled by the Netherlands. The Danis are an independent, energetic, capable people who, having responded to the Gospel, have become active evangelists. The birth and growth of the Church was no easy affair for the opposition was fierce and the Church had its martyrs. Today with over 13,500 members the Church has its own missionary outreach among more primitive and remote people who are turning to Christ. The Dani Baptist Union has 96 churches. There are twenty missionaries in the area and a new mission station will be opened at Yugwa this year.

Africa and Asia

A.B.M.S. missionaries serve in the rural area just south of the copper belt in Zambia. In 1968 Australians were invited to work among the Lambas by the South African Baptists who entered the area in 1913. The nineteen Australian missionaries work in partnership with the Northern Baptist Association of Zambia through a vigorous Regional Bible School programme which strengthens the church at grass roots levels.

The A.B.M.S. works in partnership with the

American Baptists in Thailand and Hong Kong. In Hong Kong Dr. John Olley lectures at the Chinese University of Hong Kong. Miss June Sutton conducts a growing programme for young people. This year a missionary family will go to Northern Thailand to work with the tribal peoples; two nurses work at Sangklaburi with an American doctor; a teacher serves at the school in Chiang Mai. There is an open field of big potential in Thailand.

There are already two A.B.M.S. missionaries in Kupang in Timor with two more ready to go. It is planned to send staff to Makassar, and also Java to work with the Baptist Union of Indonesia. This is the newest venture of the A.B.M.S.

At the beginning of 1975, a total of 135 missionaries represented Australian Baptists in six countries. This number includes those on the field, on furlough or leave of absence, in language study or awaiting entry. In addition there were 25 candidates training in Australia for missionary service with the A.B.M.S.

Partnership

The central objective of the A.B.M.S. is to establish strong indigenous Baptist churches that will evangelize their own people. The

greater proportion of our staff are involved in evangelistic or pastoral ministries, while other missionaries work as doctors, nurses and pharmacists, teachers, agriculturists, administrators and builders.

Our largest field in terms of staff numbers is Papua, New Guinea, which has 55 missionaries. The fastest-growing field is Thailand, where the staff level over the past year has more than trebled, and Australian Baptist involvement in Indonesia will also broaden significantly in 1975. In Thailand and Hong Kong, our missionaries are seconded to work with the Board of International Ministries of the American Baptist Churches and in Assam we retain strong fraternal links with churches where A.B.M.S. missionaries once worked.

On the fields, the work is administered by a partnership of national churches and missionaries, who serve as members of the church.

Home organization

At home, the A.B.M.S. is responsible to the Australian Churches through its Board which fully represents the States and which meets every August. Central Committee, which is also fully representative of all States, meets bi-

monthly to deal with Mission business between Board meetings. The Headquarters staff handles the day-to-day management of the Mission's work under the direction of the Board and Central Committee.

The Baptist Union of each State appoints a Missionary Committee which represents the A.B.M.S. in the State concerned.

Increasing budget

In the churches there is strong support for denominational missionary work. From a membership of 49,713, over \$390,590 was contributed in 1974. The budget for 1975 represents an increase of 19% on the previous year.

It would be fair to say that the people recognize that such blessings as have come, derive from the goodness of God who uses His people despite their follies. There is a mood of healthy self-examination and a deep desire to discern truly God's will and to be obedient to it. God is doing great things and we bless Him for it. We ask that He may use us more effectively in the problem areas and that He may lead us into new ventures where Christ's presence will be demonstrated and His honour upheld.



A church service at Telefomin, New Guinea.



On 21 February the Revs. H. F. Drake and F. J. Grenfell re-entered Angola. They visited areas where the B.M.S. hopes to serve again.

(above left) The first service at Calambata after almost fourteen years.

(above centre) A baptism at Kinsakala near Damba.

(above right) Outside the Sao Salvador hospital.

(left) The church at



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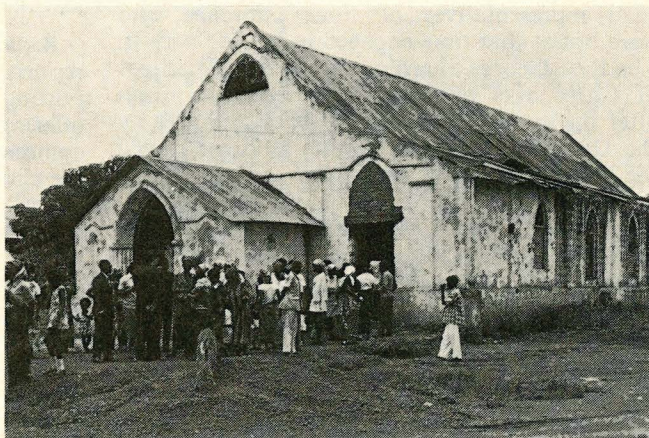


Cuilo Futa, one of the two that remain standing out of more than 200 churches prior to 1961.

(left) The B.M.S. takes possession again of Calambata.

(right) The Sao Salvador church building. (below left) A service in the Sao Salvador church.

(below right) Some of the people who have been in hiding in the forest for fourteen years.



Baptists share in a growing Church

by Frank Wells
B.M.S. Overseas Regional Representative

THE Church of North India, formed in 1970 by six uniting churches, is a growing church in that, since then other churches have joined it, and also because of the addition of new converts from Hinduism and animism.

To take the first point, there were present at the inauguration of the C.N.I. in Nagpur in 1970 representatives of some churches who were not at that time engaged in joining with it. The Rev. George Sharp of the (British) Disciples of Christ was one such representative. Soon after the inauguration, the churches founded by the Disciples of Christ Mission in Bihar joined the Diocese of Chota Nagpur.

In Orissa, where the great majority of the Baptist Churches joined the C.N.I. there is a mission from Australia known as the Queensland Evangelical Mission. Last year the church in Baripada formed by this group joined the C.N.I. Cuttack Diocese of which Bishop J. K. Mohanty is the Bishop.

In Calcutta the Scots Kirk, which was largely a congregation for business people in the city recently entered the united church.

In February 1974, 64 of our Baptist churches in the West Dinajpur District joined the Durgapur Diocese. Earlier five Baptist churches in the Jalpaiguri District joined the Darjeeling Diocese. In this way there has been a slow but steady accession to the C.N.I. of other churches.

The next very large union will, it is hoped, be between the C.N.I. and the C.S.I. Talks are proceeding between these two united churches. When that union takes place it is likely that the Methodist Church of South Asia, and the Mar Thoma church of South India will also unite to form one very large Church of India. Obviously this is still some years ahead.

The other way in which the church of North India is growing is through converts from Hinduism and animism. There are five dioceses in the C.N.I. in which the Christian church is growing fairly quickly. These are Chota Nagpur, Andaman and Nicobar Islands, Durgapur, Cuttack and Sambalpur. The first two are areas of ex-Anglican work and the last three where the B.M.S. had been working with Baptist churches. All five are now in the C.N.I.

In Chota Nagpur, tribal Santali Christians are active in Evangelistic outreach. The same is true of the West Dinajpur District of the Durgapur Diocese.

In the Andaman and Nicobar Islands the Church is growing quickly among aboriginal tribesmen. No foreign missionaries are allowed there because of the area's strategic importance.

Bishop Srinivasan tours extensively and reports that the churches are largely self supporting. The church members often give their offerings in coconuts. Before the service it is commonplace to see a large pile of coconuts at the church door.

Turning to Orissa, we can give thanks that in the Sambalpur District the Church is still growing among the poor weaver folk, despite great hardship due to famine in 1974/75. There is a flourishing youth work and the Silver Jubilee of the Balangir Christian Endeavour Society was enthusiastically celebrated. Representatives from other C.E. groups in the area attended.

We have come to expect reports of Church growth from the Phulbani District (Kond Hills) in the Cuttack Diocese. This is still the case in the Balliguda pastorate union where tribal Konds are becoming Christians, leaving behind their ancestral gods and fetishes.

Really exciting progress is being made in the West Ganjam Pastorate Union, where an experienced presbyter, The Revd. Dharendra Mohanty reports a growing church of 3,000 members among tribal Sauras and Konds. Fifty-two churches have been organized and the membership is still growing.

We ask your prayers for the C.N.I. and in particular for these growing areas.

In spite of heavy rain the children come to the Holiday Bible Club at the Francisco Beltrão Baptist Church.



There is slow but encouraging growth

by Frank Vaughan,
B.M.S. Missionary in Brazil

Francisco Beltrão is one of the newest areas to be tackled by Baptists in the south-west of Paraná. With money from the Baptist "State Missions Fund" and from other generous helpers, the chapel was built and is now in regular use as a meeting place for our small congregation.

At long last we are now able to have a Sunday evening service here in Francisco Beltrão. Until February last we had to visit *Renascença* every Sunday, remaining for the evening. Now we have a resident evangelist in *Renascença* to share the responsibility.

Slow going

Eliezer and Maria Gomes have settled down well in *Renascença* and have begun reaching children with the Gospel. Eliezer is the product of the Bible Institute Extension Course, main-

tained in Cianorte. He has completed six years of the fortnightly sessions and correspondence course with the final stage of three years "Superior" level before him. Now, in his turn, on Fridays, he teaches Baptist doctrine to a small group in Francisco Beltrão who have begun the first year of the Course.

Since we arrived here in 1972, we have been torn between our allegiance to the work in *Renascença* and the opportunities for new outreach in Francisco Beltrão. So far we seem to have made little progress. There are still only five other Baptists besides ourselves and the Sunday School has not blossomed forth as we hoped three years ago. Nevertheless we take comfort from the fact that we know more people here and have more contacts than we had in the town of Cascavel, where the church grew to a membership of close on four hundred before we left it in the hands of a Brazilian pastor.

Call to the suburbs

The comparison between the two churches is interesting. In Cascavel the membership was largely of the farm folk in the congregations outside the town. The city provided only thirty to forty members at that time. Here we are at rock bottom and have to work hard to win adherents or visitors. We do not have to go out visiting distant congregations. The people are here, 15,000 of them within three miles! We



are doing the same as many active Christians in Britain; the difference being language, culture and climate.

It is worthwhile noting that whereas many Brazilians are going north to open up the jungle and farm the land of Amazonas, many more are gravitating towards the established towns and cities. There is a need for full time Christian workers in the suburbs of Curitiba and growing interior towns, which must be equally as great as that for the new agricultural frontiers. Thankfully, missionaries, pastors and evangelists

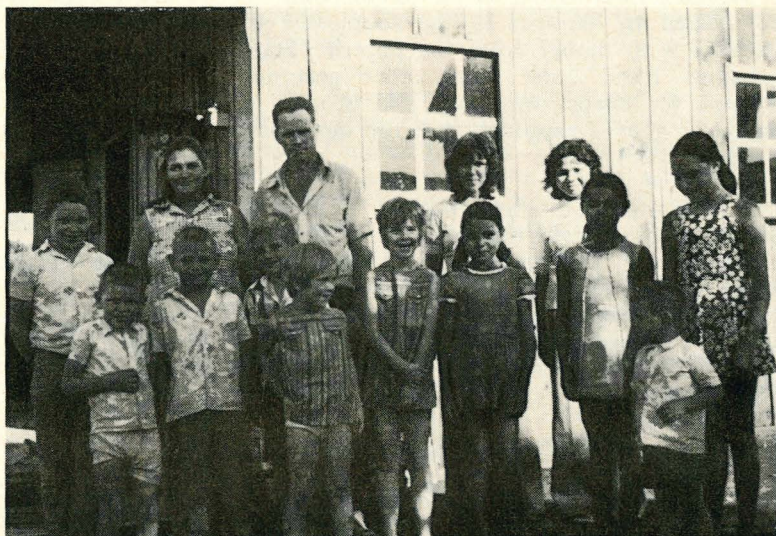
Eliezer and Maria Gomes (above), the evangelist and his wife at Renascença.

are still coming forward for all sorts of Christian work. Most of the folk here are of European descent, Italian, German, Polish and Latvian.

Alfredo Karklin and his family are fairly typical of the descendants of earlier Latvian settlers in this region. He has worked on the land all his life, developing also some talent in vehicle repairs. If anyone requires a lorry pulled out of a ditch or a vehicle for heavy freight, they come to Alfredo of the Baptist church and they may be sure of a helping hand. Alfredo, and Zeli his wife, have lived in the Renascença area for twenty years. They can remember when the land was covered with tall trees and the shrub infested with snakes, leopards, tapirs and other wild animals. With the increase of cultivation for soya and with the construction of an asphalt road, wild animals are rare. However, snakes are not yet extinct.

Scattered but united

Last November a new Association of Baptist churches were formed for the south-west of Paraná. It was organized to promote communication and fellowship between the scattered groups of Baptists in the region. The first meeting in Pato Branco was a resounding success. Bus loads arrived from Guarapuava (where Keith and Barbara Hodges work), and from this end of the line, Francisco Beltrão and Renascença. In Pato Branco, John and Valerie Furrage did a good job arranging accom-



Alfredo and Zeli Karklin with their four boys and other children, including Judy and Anne Vaughan.

modation and food. Later, in March, Renascença was the host for the second meeting of the Association. To founder members of the Renascença church, like Teodoro Bumbier, it must have given considerable pleasure welcoming so many to fellowship in the humble chapel which he sacrificed to build.

Our Association ranges over 200 miles and our groups are small, but we count ourselves rich in having three missionary couples and three evangelists to serve the area. Physically and humanly speaking we are well set for the future. We believe that the Lord has called us to work in this region. All that remains is the Lord's blessing on our labours. Pray for us brethren.

Founder members (Latvian) with Dorothy Vaughan in the chapel entrance at Renascença. (Including Teodoro, wearing spectacles.)



Go to the ant

Christine Farrer, B.M.S. missionary in Zaire, interprets a well known text in the light of what she has seen in Zaire.

"Go to the ant . . . consider her ways." (Proverbs 6: 6) They are a nuisance, there is no doubt about that. You leave a loaf of bread out for half an hour, or fail to put the top on something properly, and the ants will find it! You can

kill them in their hundreds, and hundreds more will take their place.

But watching them, one soon realizes that there is a pattern and purpose in their scurrying around and in going to and from their nests, they march in surprisingly organized ranks. To see a group of five or six ants ranged around a breadcrumb, as evenly as spokes in a wheel, carrying their burden which is often larger than all of them together, is a fascinating

sight and a challenging example of teamwork. To see an anthill, as tall as a man, built by these tiny creatures, shows what can be achieved by working together with a common purpose.

Do I need to detail the parallels we can draw here with the Church of God, and the work of His Kingdom? I think not, but how often do we really experience this fellowship in service and this unerring purpose in our work for our Lord?

Missionary Record

Arrivals

- 26 February. Miss J. T. Smith from Serkawn, Mizoram, India.
7 March. Mr. D. W. Andrews from Pimu, Zaire.
17 March. Rev. A. Ferreira from Curitiba, Brazil, via Portugal.
23 March. Dr. E. Marsh from Berhampur, India.

Departures

- 27 February. Miss V. A. Green for Ngombe Lutete, Zaire.
2 March. Miss A. Weir for Okhaldhunga, Nepal.
4 March. Miss L. M. Fuller for Mbanza Ngunu, Zaire.
9 March. Miss E. Staple for I.M.E., Kimpese, Zaire.

Death

- 11 October. In Calcutta, Mrs. Niroj B. Das (widow of Kritish Chandra Das, India Home Missionary 1924-55) age 78.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

25th February, 1975 to 21 March, 1975

General Work: Anon., £5.00; Anon., £5.00; Anon. (Prove Me), £5.00; Anon., £6.00; Anon. (Brian), £4.00; Anon., £20.00; Anon., £3.00; Anon., £2.00; Anon., £2.00; Anon., £70.00; "Guildford", £25.00.

Agriculture Work: Anon. (A Baptist), £1.00.

Relief Work: Anon. (A Baptist), £1.00; Anon., £1.00; Anon., £10.00; Anon., £1.00; Anon., £30.00; Anon., £5.00; Anon., £10.00; Anon., £2.00.

Chandraghona Appeal: Anon., £1.00; Anon., £2.00; Anon. (Prove Me), £5.00.

World Poverty: Anon. (R.P.), £2.00.

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A problem and an answer

by Christine Farrer
of Pimu, Zaire

Problem: You live in a village 50 miles from the nearest hospital; you are sick and you want to see the doctor. You possess no vehicle, and you must take with you some luggage, a mat to sleep on and one or two cooking pots. Vehicles rarely come through your village and when they do there is often no room in them for passengers. What do you do?

Solution: You walk and carry your luggage on your head.

In the rural areas of Zaire, walking is still one of the main means of getting around and people will walk miles to come to the hospital, to visit their family, to go to school. If someone is too sick to walk to hospital, relatives carry them in a hammock slung between poles. Women walk into the forest, and return laden with firewood, carried on their heads or their backs. They go to the river and return carrying the family's drinking water for the day and probably have a baby strapped on their backs as well.

By bike

More and more people are now owning bicycles which make travelling much quicker, though pedalling in the hot sun is hard work, especially over a long distance. Moped-type cycles

are also becoming more common and these have the advantages of bicycles without the same amount of hard work. The main advantages are the low cost of upkeep compared with four-wheel vehicles and the fact that they can be driven along roads which are impassable to cars and lorries. One of the disadvantages is that there is of course no protection against sun or rain. For getting about locally, however, they are a great help to nationals and to foreigners alike.

We do not see many "ordinary" cars in this part of the country; with the unmade, rough roads, they would soon be wrecks! Landrovers and lorries are the usual type of vehicles. Lorries are owned, mainly by business companies and they carry goods and give lifts to people. Sometimes they are so full I wonder how they move at all! Landrovers can negotiate some of the most uneven roads, though at times

Group at the Leprosy Village, Pimu, Zaire.



even landrovers land in a ditch or in a stream! They remain, however, the best four-wheeled vehicle for all round use in this sort of area.

By boat

So much for land travel. What about going by boat? In a country which is riddled with waterways, river travel is important. Dug-out canoes of anything up to 12 ft. in length can be seen at almost any time, and I am filled with admiration at the way women and children, often quite small children, paddle these canoes. They do it single handed, often against a strong current. Having had a go myself, I know it is not as easy as it looks. Steamers make long distance journeys on the big rivers, transporting heavy goods and people.

Because of the vastness of the country, internal air travel is developing for those who can afford it. It is possible to do in four hours by air a journey which takes six days by boat, making the remoter areas far less cut off from the capital and other cities.

Land, sea and air: the big differences in the means of travel about which I have written show something of the differences which exist in this country, from the simple village woman, walking barefoot along a jungle track, carrying her goods on her head, to the government official or business man boarding a plane, briefcase in hand, to travel the length of the land. So different, yet all citizens of the same country and playing their part in its life and development.

A Quem Honra, Honra!



The Ferreira family—from left to right—Ana Maria, Daniel, Pastor Avelino, Ana, Samuel and Ruth.

The above title, photograph and caption appeared first in the Paraná Baptist. There followed a full page tribute to Avelino Ferreira by the president of the Paraná Baptist Convention, Mauro Seraphim.

The tribute, headed "Honour to whom honour is due", marked the end of Avelino's term as executive secretary and treasurer of the Paraná Baptist Convention. Reference was made to his work at Igreja and Cianorte, and to the difficulties he had faced when appointed secretary five years ago.

Mauro Seraphim, recalling that Avelino is a missionary of the Baptist Missionary Society said that he was Portuguese by birth, but Brazilian in character. He then referred to the fact that Avelino was just reaching his jubilee, completing 25 years of service with the B.M.S.

Avelino Ferreira was welcomed at the March Committee of the B.M.S. He visited a number of churches on deputation, attended the annual meetings of the B.M.S. in Liverpool and returned to Brazil in mid-May.

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Missionaries at home gathering for the deputation in the Cardiff area. Back row (l to r) Rev. E. S. Smith, Misses E. Staple, B. Cooke, J. Bell. Second row (l to r) Misses E. Motley, E. Waggott, P. Tuckett, D. West, M. Hopkins, Rev. A. S. Clement. Front row (l to r) Misses A. Garner, E. Lewis, M. White, Mrs. W. Angove (Auxiliary President).

Missionaries overseas gathering for their missionaries' retreat in Calcutta. Back row (l to r) Rev. Derek Prime, minister Charlotte Chapel, Edinburgh, (Retreat Leader) Rev. F. Wells, Misses L. Quy, J. Knapman, Mrs. Koshy, Miss P. James, Bishop Mohanty, Mr. L. Hazelton, Miss J. Smith, Mrs. Hazelton. Second row (l to r) Miss M. Smith, Dr. E. Burrows, Misses J. Sargent, M. Johnstone, J. Westlake, Dr. Vera Morgan, Misses D. Mount, M. Mills. Front row (l to r) Mrs. J. Burrows, Mrs. C. Hampshire, Miss M. Painter, Mr. D. Hampshire.



missionary herald

**The monthly magazine of the
Baptist Missionary Society**

July 1975

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Patricia and Boyd Williams with their children Louise, Sarah and John, in Campinas, Brazil.

All change

Boyd Williams describes how he and his family arrived in Brazil and writes about his first impressions as a B.M.S. missionary preparing to serve in that country.

"All change". These words seemed to dominate the day we left England for Brazil, 7 January, 1974. Due to leave at 11 p.m. from Gatwick, we set out early from the furlough house in Canterbury because we understood there was a danger of rail strikes on the Southern Region.

We caught a train which travelled a short distance, then stopped because of the dispute. "All change". Complete with children and luggage it was necessary to catch another train. Again, after some distance, "All change". Finally, for a third time and possibly then we were on the last train with passengers to arrive at an almost deserted Victoria Station that night.

On the 'plane the pattern was almost repeated, only this time we sat on the 'plane waiting for over an hour, while boxes of live chickens, due for Brazil were taken off the plane, only to be put back on again!

In Brazil the pattern was repeated again, having to change cars because the first had broken down! But these were nothing compared with the greater "All change" we experienced; the cold of England to the sweltering heat of that February in Brazil; a vast new country, that at times seemed depressingly big as we travelled over it by 'plane; a new home; a new language; a new culture; new surroundings; new challenges.

Travelling from Viracopos airport to Campinas we encountered our first real view of some of the poverty there is here in Brazil. People living in tiny houses, the dirt and



apparent lack of hope. To begin with we found it very difficult to adjust to our new surroundings. We feel it important not to minimize the strangeness and uncertainty we felt, particularly during those early days.

Over a year has passed since we arrived in Brazil; a year filled with many new experiences; joys and sorrows, laughter and tears. The greater part of the time has been spent in Campinas for language study. This is a fine city with modern buildings. During that period there arose opportunities for preaching at the Community Church (mainly American) and ministering to a group of English speaking young people. We were aware that through it all God guided and blessed in so many ways.

Similarities

Now even after only a year here, and having moved to Ponta Grossa a city in the State of Paraná, it is not easy, nor perhaps even possible, to make an adequate assessment of life in Brazil. In some ways it is not so different as it first appears.

In many aspects today there is a growing one world culture. Brazil has been greatly influenced by the United States. On the television it is possible to watch "Hawaii Five O",

"Tarzan" or "Ironside". Looking at our shelves at home we have Nestles chocolate powder, Kellogs cornflakes, Knorr soups, Royal jellies, Nescafe, Vim, even the Avon lady calls and if you have money to spare it is possible to go to the supermarket and buy Cadburys chocolate from the imported section.

The Baptist church here, on the surface at least, seems different from England, with greater emphasis on "All Age Sunday School" and the use of many types of published materials. Yet one realizes it has many similarities and is increasingly facing the same problems. It does not seem to be the great growth situation it was ten to fifteen years ago. The last sermon we heard in Campinas was from a Brazilian pastor who had travelled to Canada and the United States. He said how he thought it was possible that church buildings could close here and be used for other purposes, as has happened in these countries and of course has happened in England too. Perhaps one great ministry that English missionaries can exercise here is how one can evangelize and seize opportunities in a more secular society.

New explorations

However, do not misunderstand me, and this is perhaps something of a contradiction, there is still a great openness to the Gospel. Only a few months ago over 200,000 people crowded to hear Dr. Billy Graham in Rio de Janeiro. Churches are still growing, some at a tremendous rate. These however, in the main, are Pentecostal churches, where there seems a greater flexibility, perhaps simplicity of structure and organization; a greater experience of personal evangelism on the part of the church members.

It is difficult after such a short time to comment adequately, yet one senses a need for a deeper movement of the Holy Spirit in our Baptist churches; a greater involvement on the part of the majority of the church members in evangelism.

There are areas of population change and development in Brazil that need to be even more fully explored. Some are geographical, such as Mato Grosso and Amazonas. However, also in the large estates in the growing industrial cities with seemingly ever increasing numbers of children and students in schools and universities,

there are continually new opportunities for evangelism.

New developments

Here in the city of Ponta Grossa new factories have been built and there seems to be development and progress. The present population, something in the region of 150,000 to 200,000 may possibly reach 400,000 in the next decade. The Baptist church with which we are working has one main building in the centre of the town and is responsible for three congregations in suburbs of the city, two of which may in the future be our own particular responsibility for pastoral oversight. The church has other congregations some distance from the city. Among these situations, even though humanly speaking some seem very weak, one sees some of the possibilities for evangelism. There is a project approved by the Junta (committee) of the Paraná Baptist Convention to have a Youth Camp Conference Centre in the Ponta Grossa area. This seems also to have exciting potential and although as yet, a satisfactory site has not been approved, this could well be a means by which the Baptists of Paraná see others, particularly young people, won for Christ.

There is great optimism concerning the future in Brazil. New discoveries are being made showing the ever greater material resources in this great land. It is indeed a land of hope; a country on the move. The church in Brazil has even greater resources in a great God. With Him, Brazil, with all its great potential, can be gained for Christ.

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A beggar woman with her child at Bogra, Bangladesh.

Back to Bogra

Mary White was appointed a B.M.S. missionary in 1951. In 1970 she was seconded to the Churches of God Hospital at Bogra, Bangladesh. Here she writes about her recent furlough in this country and in the United States of America, as she prepared to return to Bogra in April.

Back to Bogra! As I pack up ready to go, I look forward to being back in Bangladesh again. At least, I look forward to some things—the warm welcome I know I shall receive from my missionary colleagues and the Bengali nurses and other friends. I look forward to being settled in one place again for a while and being part of the healing ministry at Doyasthan Hospital. (*Doyasthan* means “Place of Mercy”, now officially changed to Christian Hospital, so that patients do not get the idea that treatment is given entirely free of cost!).

While I have been away my work has been shared by the senior Bengali nurses. They will be so anxious to tell me all that has happened while I have been away (even though I have been kept well informed of most things by letter). The Operating Room which was only beginning to be fully used when I left last year has been kept busy. New clinics have been started. The Midwifery course has recently begun again. Rural medical centres have been opened in three of the Christian villages. A new Bible woman has been appointed.

There will be changes to see in the buildings, the new extension to provide additional accommodation required on account of the surgical work and new houses for members of staff.

There will be new people to get to know, a new Bengali doctor, staff nurses, student nurses. No doubt, the folk I already know will be looking rather thinner than I remember them. I shall be feeling over-privileged and over fed compared with most of the people I see.

With the deteriorating economic situation in Bangladesh I dare not hope that there will be no beggars who come and sit on the door-step or who sit coughing under the tree outside my window, sometimes before dawn.

Since I left Bogra last year I have travelled many thousands of miles, (about as far as one and a half times round the world). I have lived for a time in the Old World and the New and now I go back to the Third World again.

When the Lord called me to work with the American Churches of God Mission in their hospital at Bogra, I never imagined that it would be the start of a journey which would take me to the United States.

I had sometimes thought that it would be very interesting to visit America, but never really thought that I would get the opportunity



Mary White holds little Anne Marie and (below) Juthika, a student nurse at Bogra, Bangladesh.

to do so. It was a dream I never thought would come true, but it did when it was arranged that I should spend part of my long furlough visiting the churches who support the work at Bogra.

How wonderfully the Lord had timed this visit for me, so that I was there at the same time as Mary Hershey, previously a missionary in Bangladesh, now working in Haiti. Mary and I were able to travel together in the mission car and I greatly appreciated having the benefit of her help and experience.

During the four months we were together it was summer, autumn and winter, and we enjoyed many beautiful views of the countryside, especially during the fall.

It was a joy to meet so many of the people who had previously been just names to me as we visited over seventy churches in the states of Indiana, Illinois, Ohio, Maryland, W. Virginia and Pennsylvania.

Enthusiasm for missionary work was somewhat similar to that in England, with usually the faithful older people turning up for week night meetings, though usually a good cross section of age groups at the Sunday services. In most of the churches we went to the All-Age Sunday School preceding the morning worship service.

There is considerable personal interest in missionaries. This is partly due to the fact that even with recent additions, there are less than twenty missionaries representing the Churches of God, spread out in Haiti, India and Bangladesh.

The missionary magazine, *The Signal*, contains quite a lot of information about the missionaries and is rather formal. There is no separate magazine for children, but a special section for them is included in *The Signal*.

A personalized form of support also encourages this personal interest. Some missionaries are supported entirely by one church, others by several churches. My own salary is provided by a group of thirteen churches in Lancaster County, Pennsylvania, as part of their annual missionary project.

Evening meetings were often accompanied by a "Pot-Luck" supper or some other delicious meal. The only problem was trying not to eat too much, partly because we did not want to grow out of our clothes and partly because we knew that in Bangladesh and in many countries there are millions who do not get enough to eat.

At the beginning of 1974, I received a text card which had as its first line, "A land flowing with milk and honey which drinks the rain from heaven". (Deut. 9: 9/11) My thoughts immediately flew to my forthcoming visit to America. It is true that England and America have their



problems of inflation and unseasonable weather, but compared with countries like Bangladesh they are indeed, "lands flowing with milk and honey".

Visiting many beautiful churches, mostly in country districts, and getting to know many of the friends who faithfully support and pray for us was a delightful experience. We were also able to meet a number of friends who had previously been missionaries in Bangladesh. I am glad to be able to go back and tell my Bengali friends in Bogra that I had the privilege of meeting Mrs Viola Cover, the pioneer of the mission work there. At the time of our visit, Mrs Cover, now in her 97th year, was in hospital with a broken leg. Though hard of hearing she understood when I talked of people she knew across the seas.

It was good to meet again the friends who visited us in Bogra in 1973 on the occasion of the Mission's Diamond Jubilee. One couple, the Andrews, met me on my arrival in the States and I spent a few days in their home before setting off on an interesting and eventful journey before the deputation programme began.

Travelling by Greyhound Bus, I visited friends in the Rocky Mountains, Oregon, California, Texas and Illinois. In Chicago I was met by a Bengali friend, a male nurse who had

been a student at Chandraghona when I first went there in 1951.

Ten years ago, he went to the States to do further study and is now head nurse in an Intensive Care Unit in a large hospital. Now married, with two small children, he has kept in touch through the years. It was good to see one of my former students and to recall events of those earlier days.

It is encouraging to know that many of our nursing students from Chandraghona have done well and are occupying positions of responsibility in various hospitals in Bangladesh. Through the Christian Medical Association of Bangladesh I keep in touch with many of them. Many are now working in government hospitals and have very little Christian fellowship. They are beset by many temptations and they value our continuing interest and prayers.

As we continue to train Christian nurses and midwives and help to heal the sick, as we continue to serve with the Bengali Christians and the many others from many different countries, we are being part of the answer to the many problems which face Bangladesh. Some of the problems seem too big to think about, but we look to God to guide us and strengthen our fellowship together and to use us to His glory in His church in Bangladesh.



Part of the congregation attending the Women's World Day of Prayer service at Bogra, Bangladesh.

A group of young people at the Baptist Church, Paranaguá, Brazil.



Roy Davies, *B.M.S. missionary in Brazil since 1971* writes about:

Life in the Litoral

ANOTHER airliner leaves the city of São Paulo travelling to Curitiba, capital of Paraná. Passengers soon look out on the one side to the vast expanses of the south Atlantic, and on the other side to the densely forested mountains so common on this Brazilian coastline. Flying close to the coast, the miles of golden sanded beaches make a fairly straight demarcation line between sea and land; and as yet these beaches are unexplored by tourists. Having travelled two-thirds of the journey, the coastline changes somewhat, it takes an inward sweep into the shape of two bays. There below are the bays of 'The Orange Trees' and of 'Paranaguá'. At the north east end of the first lies the little town of Guaraqueçaba and at the extreme end of the other the superport of Paranaguá, second largest exporter in Brazil.

In moments the aeroplane passes over the bays and while the network of rivers flowing into them is clearly visible, few passengers will have realized that close to those rivers are the little communities of Serra Negra, Assungui, Tagaçaba and Potinga. Soon, the skyline is broken by the skyscrapers of modern Curitiba, but not before the aeroplane has crossed the extremely high parts of the mountain range called 'Serra do Mar' (sea range) so often shrouded in mist and cloud. We land, and passing quickly along the outskirts of the city are soon on the main road that takes us the fifty miles to that superport. It is there that we live; Paranaguá being a base for our work as we help the Baptist churches in the Association of the Litoral.

Lively youth

Paranaguá is the place where, some seventy years ago, Paraná's Baptist work began before spreading quickly to the growing interior towns. Today, the local church, with a membership of around six hundred, enjoys a busy life as it seeks to apply the Gospel to local needs. Probably the most active witness is seen through

the activities of the young people. Bank workers, school teachers, shipping office clerks, shop assistants and students make up a group of about eighty. Theirs is an extremely busy life, work all day and studies in the evenings, with the majority of church activities packed into week-ends and holidays. Although time is limited, it is through a strong personal faith in their Saviour that their lives are so motivated. During the past year about fifty people were baptized in the church and some eighteen months ago they organized Paraná's first ever sponsored walk which produced £1,000 to buy a brand new electric organ for the reconstructed church. In addition to five young men at present studying in theological college, others are aware of their need of preparation and this has brought them to enrol as students in the theological course by extension, provided by the state's Baptist Seminary and run locally.

Preparing to lead

In January and July students come from the various churches in the Association to study for ten days on this course which is aimed at preparing them for work in their home churches. Those who come from the interior are usually farm workers, and in addition we have one who is already a pastor and two evangelists who

look after local churches. The diversity in background makes for rich fellowship as there is a unity of purpose in Christ Jesus. Classes are held in the evenings, thus leaving those who work by day opportunity to study.

Subjects studied include Old and New Testaments, Evangelism, Baptist Principles, Religious Education and Portuguese. Students take exams and are obliged to submit monthly homework during the year. Teachers are drawn from national pastors, missionaries and some church members. One of the most rewarding experiences is to see the students receive their diplomas after three years of study. Some begin with very little schooling, but through dedication these complete the course, revealing both mental as well as spiritual progress.

Brazil is a country undergoing rapid development, but still has areas greatly neglected, both educationally, medically and technically. One such area is the Litoral of Paraná. Leaving, then, the affluence of the superport let us visit the area commonly called 'The Interior' which as yet remains without benefit of the port's commerce.

Travelling for forty-five miles on an asphalt road we pass near the only two towns, Morretes and Antonina, before reaching a dirt road



Baptismal candidates at Assungui, Brazil.

Part of the congregation watching the baptismal service at Assungui.



which continues a similar distance before terminating at Guaraqueçaba. The journey takes us in a big sweep, like that of a giant horseshoe, from Paranaguá around the two bays to the other extremity. What do we see en route?

Wanted! a nurse

Having reached the dirt road, we may have to stop because of a few cattle on the road, but after a few miles we enter the mountains and travel through thick forest. Here and there we see small wooden houses, and may be some women washing clothes in a mountain side stream, but little sign of progress and nothing of prosperity. Travelling onwards to the other side of the mountains we see that some of the more enterprising people grow rice, beans, mandioca and sugar cane, but because nearly everyone has to till the soil by hand, the scale is pathetically small and we see thousands of acres still waiting to produce crops in abundance. Normally what dominates the scenery other than the thick undergrowth is bananas. The Litoral, because of its climate, is ideally suited to this fruit. They are grown in abundance, but the economic returns are relatively low.

After some twenty miles on this road we

arrive in Potinga. In a prominent position, just off the road, is the Baptist church and local school, giving only junior standard; secondary education being available only in the distant towns. Pressing on another three or four miles we reach Tagaçaba, past the Baptist church and then by the riverside we see the medical dispensary 'Good Samaritan'. Sadly, for almost two years now, it has been closed because of the lack of a nurse, but people are getting used to the fact that they only have to travel forty miles for medical help which will cost them a small fortune!

Our journey could be continued, crossing Tagaçaba's new concrete bridge, three previous wooden ones having been washed away in the annual floods, to Assungui and Serra Negra and eventually Guaraqueçaba, but we would see much of a sameness in the scenery and people, lots of banana trees, crowded little houses and no shortage of poverty.

Found! a farmer

So what of the future? An asphalt road for the area has been projected by the state government, and people from outside are beginning to realize the potential of the area and are buying as much land as they can persuade the poor



Angolans return to Angola after fourteen years in Zaire.

Baptists plan for their future in Angola

The first meeting of the Provisional Committee of the Baptist Churches of North Angola was held at São Salvador on 1/2 April, 1975. The committee has agreed with the B.M.S. its main aims and these are:

To receive reports of the work in each of the four church regions in North Angola, i.e., São Salvador, Kibokolo, Bembe and Caipemba.

To plan the work of the Baptist churches in North Angola as a whole.

To prepare quarterly reports for transmission to the B.M.S. in London.

people to sell. Progress is not so far away, but how will the people, many of whom are members of our churches, fare in the wake of what could be ruthless exploitation?

For a number of years now it has been the dream of the leaders of the Association to have a missionary agriculturist who could help organize better methods, using fertilizers, drainage or irrigation as necessary and especially initiate a farm cooperative. This dream is nearing reality with the arrival of Rev. Walter

To be responsible for the requesting and receiving of aid from the B.M.S. and other organizations.

In due course to propose the date and place of the First General Assembly of the churches and to make arrangements for this Assembly, including the drafting of the necessary documents (Constitution, legal instruments, etc.)

At the first meeting the following were elected continuing members of the Committee on the proposition of their respective church regions:

Rev. Alvaro Rodrigues—President (São Salvador)

Rev. João Makondekwa (Kibokolo)

Rev. Pedro Lucas (Bembe)

Rev. Paulo Dias de Novais (Caipemba)

Rev. Daniel Ntoni-Nzinga—Administrative Secretary

and Mrs Fulbrook to pilot the project, preparing the way for an agriculturist. In addition, we earnestly continue our prayers for a missionary nurse who could practice curative medicine and also teach preventive methods.

How are you going to help us? Remember our people in your prayers; in the town, that they will continue to 'lengthen their cords'; in the interior that we may realize our opportunities, accept the challenge and 'strengthen the stakes' of Christian witness.

Robert and Miriam Young with their son David.

Robert Young is completing his first term as a missionary of the B.M.S. in Bangladesh and he asks

Why be a missionary?

This is a question which I have asked myself many times since I arrived in Bangladesh. Each time I have come to the same conclusion, I would. Why? Because it is what God has called me to be.

It is not that I am anyone special or that I have any great qualifications, if that was necessary I think I would still be in Scotland doing an ordinary job. It is simply that God has called my wife and I and so He enables us to work for Him in this part of the world.

When we first came to Bangladesh (then East Pakistan) I used to wonder how I would ever manage to cope. Yet looking back it has been amazing just how God does enable one to cope in many situations. Gradually many difficulties, which at one time seemed so vast, have now become common place.

Language and gunfire

One of the first problems we faced was starting to learn Bengali. Many many times I came home from language school and said "I will never understand it; it just does not make sense to me". Yet now, although I do not know the language very well, I know it will come if I am willing to work at it.

When we were preparing to travel to Bangladesh many people thought it was very unwise because in their eyes it was the wrong time to go. The country was in chaos, the freedom fighters were causing havoc and war with India was what everyone predicted. During the first few weeks in the country, many nights we lay and listened to the gun battles as the freedom fighters sought to press their claims for inde-



pendence. Then the war with India came, of which we saw quite a bit. We had thought we were going to spend our first Christmas in East Pakistan but as Bangladesh gained her independence in December 1971 we spent Christmas in Bangladesh!

Coming here at such a time enabled us to share with the national people a little of what they had gone through and we thank God for this. Now we feel it has all helped us to understand the problems and difficulties of the people here.

Language study has taken up most of our time, usually the first two years are spent studying the language but owing to the uncertainty of the first few months we spent two and a half years.

Then the good news of 'exams passed' came and we were posted to Dinajpur in the north of the country. In many ways I feel I am now beginning to learn Bengali as I work among people.

Varied Work

It is said, if a non swimmer is thrown in at the deep end of a pool he will either learn to swim or he'll sink! A few days after our arrival here, Rev. Gwyn Lewis and his wife left for furlough and Miss Valerie Hamilton went to the Lausanne conference, so Miriam and I were thrown in at the deep end and slowly we have learnt to swim. Once again God was faithful and having called us he enabled us to do what was necessary.

During this time we learnt we had to make decisions and take charge of many situations because very few people will take responsibilities.

The work we are involved in here is varied. First of all, the farm land on this compound consists of five acres. This year with the help and advice of others I am trying to start a seed farm. The idea being that from here we should be able to supply farmers with a good quality seed at a reasonable price. The seeds we plan on having available this year are potatoes, corn and rice. I am not a farmer and have had no previous farming experience but it is amazing how quickly one can gain information and learn when it is essential to do so. After having talked with David Stockley and obtained his advice I have more confidence when I look to the future of this work.

We are discovering more and more how important the social aspects of peoples lives are. Rev. Gwyn Lewis and I are both working in the village areas and for the next few months it has been decided that he will concentrate on the spiritual aspect of the work, e.g. problems in the church and teaching and counselling, while I help in the social side, e.g. co-operatives, help concerning land problems, some arising recently because of the floods, and helping in distribution of relief goods, which at the moment takes most of my time.

But through it all we pray that God's love which is revealed in His Son Jesus Christ will be seen and that He will continue to work here as He is doing now.

In recent days a change has been seen among Hindu people in this area; they ask to receive teaching about Christianity. So it has been

exciting to see many of them accept Christ as their Saviour. New churches have been established, and there are still new enquirers each day, so please pray for Gwyn Lewis and the local evangelists and pastors as they try to meet the need of visiting and teaching these people.

Work continues among the older churches, please pray as we go among the 'old' and 'new' churches that we might be what Christ would have us be, not as someone who knows it all but as a fellow worker in the Gospel.

I have spoken mainly about my work. Miriam's is, of course, different. Apart from being a housewife and looking after our two year old son, David, she looks after any of the hostel children when they are sick.

On this compound there are two hostels for boys and girls from village areas to live in. They then attend either the mission primary school or go out to a local school in the town.

I mentioned relief goods; a number of bales of clothing came and before these can be distributed they have to be sorted. Some then, are given to the churches for immediate distribution and others, which are not so suitable, are given to sewing groups and the women then alter and remake the garments. This job fell to Miriam.

I think we should remember the wives of missionaries because very often their husband travels and works away from home and the wives do not get the same opportunities to go to the villages.

Please continue to pray for us, otherwise our work is in vain.

"Prepare ye the way"

Christine Farrer, B.M.S. missionary in Zaire, interprets a well known text in the light of what she has seen in Zaire.

"Prepare ye the way of the Lord". This is one of the phrases of the Bible which has become more real to me since

being in Zaire. In regions like this, where roads are sandy or muddy tracks hacked out in the jungle, they quickly become uneven, rutted and overgrown. If there is an important visitor coming the roads must be evened out and cleared of grass and weeds.

Send for the local council, you say? But you can't, there

isn't one; at least not one with road making personnel. No, the message goes round that the roads need doing and the local population must go out and do all that is necessary. It is hard work, it takes time and effort. It makes me ask myself, "do I put enough effort into preparing a road for the Lord, in my own life and in my witness to others?"

A view of the South Mizo District, near Serkawn Hospital, Assam, India.



The struggle in the hills

Joan Smith has been serving as a B.M.S. missionary in the South Mizo District of Assam since 1965. In this article she reflects on some of the tensions between the people of the hills and the people of the plains.

"But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvellous light. Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy".

A TREMENDOUS statement of fact or perhaps more correct to say—a statement of tremendous fact. The Christian's status as declared by the Apostle Peter to the believers in exile. He tells them who they were before they experienced the new birth and also the glorious contrast with whom they have become. Their responsibility is put before them.

Thank God that these verses apply to each one of us who has been born of the Spirit.

Nevertheless whenever I read these verses the church in Mizoram looms large in my mind. That part of the body of Christ within those beautiful hills, formerly known as the Lushai Hills.

Mizoram is the narrow strip of land lying between Bangladesh on the west, Burma on the east and bounded on the north by the Indian State of Assam. Very little of Burma and Bangladesh separate her from the Bay of Bengal on the south.

The land of the Mizos, a people thought to have originated from the Chin Hills in Burma. Certainly they have mongoloid features. Tending to be of quite small stature they are sturdy, generally, and hard-working. They are essentially a happy people, have a good sense of humour and, like so many tribal peoples, very proud.

Developing trades

Many work on the land simply in an effort to gain the everyday necessities of life. Today many also work in the numerous offices established in Aizawl, the capital in the north, and in Lunglei, the town in the south. Many others are

involved in community development projects, or weaving co-operatives. Others are teachers, medical workers, pastors or evangelists.

Once they were no people but now they are God's people. The Mizo church, indeed, is one of the miracles of God's grace. Still a head-hunting people at the beginning of this century they forsook their animistic religion and embraced Christianity in an amazing way. The early believers experienced persecution, they suffered for the Name. Several, driven out of their own villages on account of their new found faith, gathered in the little village of Sethlun in the Lunglei area in the south. In the midst of persecution the first handful of Christians bore a faithful witness. From hard beginnings this people, who once were no people, became God's people. Throughout this century there have been very definite times when the Holy Spirit has visited this people. At such times there has been revival. Many believers have been led into a deeper commitment and there have been many brought into the Kingdom.

A day to repent

We must not forget to give thanks always for this church in north-east India. God has done a great work among them and is still working in and through them. In a few months time I hope

to share with you how God is working in this Church.

However, what about the situation in which the people have found themselves in recent years? It was a heart breaking time when, in 1966, the Mizo National Front, a minority group wishing independence from India, rebelled against the Government. Following the onset of this the Church leaders set aside a day for prayer, calling the Church to repent. They believed the Church had sinned, that in some way they had failed the young people who joined this militant group. This call to repentance was good and indeed necessary.

Swift change

Almost a decade has passed and underground activities continue from time to time in varying degrees. At times life is very normal and one can be tempted to think that all is well in these very beautiful hills. All of a sudden the situation can change and one wonders if and when the volcanic like situation is to erupt.

The militant group continues to desire independence. To a certain extent one can sympathize with them for they have suffered, in different ways. In this situation it seems that again we need to repent. After much prayerful



Young children of the South Mizo District, Assam, India.

consideration I believe that our main problem is lack of love for the people of the plains; many such people live in the hills serving as government officials or working as shop keepers. This is the sin which is in our midst. We are no different in our daily living. Few there are amongst us who are free from this sin lack of love.

In the Mizoram situation there are at times far reaching and tragic results. In recent months I have been startled by the frequency of a certain remark from the mouths of Christians and I quote, "We despise the peoples of the plains". I quote also the remark of a Christian friend, "It is strange how Christianity has not touched this part of our lives, our relationship with the peoples of the plains".

True facts

I share this with you and I trust it does not seem in a critical manner, rather I identify myself as one member of the Mizo Church because I love the Mizo people and the Lord has laid this burden on my heart. Several friends of mine have said, "You must tell your people the true facts about us so that they can pray intelligently for us". Let us pray, therefore, for a spirit of repentance. Where there is lack of love

let us pray that the love of Christ may indeed flow out to the Bengali, to the other non Mizos.

God has a great task for the Mizo Church. There are more than twenty Mizo Baptist evangelist-teachers serving in the neighbouring State of Tripura. They have a share, too, in reaching the Rabha people of the Assam plains for Jesus Christ. Sometimes we are concerned when we see how quickly overseas missionaries in India are on the decrease. We need not be anxious. God has many faithful children there whom He is preparing, Indians who will take the message of salvation to the people of India.

Prayer fellowship

The Mizo Church needs to be prepared afresh for her great task. They are God's own peculiar people that they may declare the wonderful deeds of him who called them out of darkness into his marvellous light. Like them many of our fellowships in this country are needing to be visited afresh by the Holy Spirit. He only will convict, cleanse and renew, and fill us with power. The Christians in Mizoram are counting on your prayers. Will you pledge your support? How can we do less?

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Missionary Record

Arrivals

- 29 March. Miss R. J. Page from Tondo, Zaire.
- 1 April. Rev. P. Plant from Barisal, Bangladesh.
- 4 April. Mr. and Mrs. A. J. Casebow and family from Diptipur, and Mr. and Mrs. D. J. Hampshire and family from Cuttack, India.

Departures

- 25 March. Miss V. A. Bothamley for Vellore, India.
- 15 April. Miss M. White for Bogra, Bangladesh.
- 18 April. Miss D. M. West for Yakusu, Zaire.

Death

- 10 April. In Buxshalls, Miss Evelyn Annie Allsop, aged 85 (Ceylon Mission 1920-1950).

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(22nd March, 1975 to 22nd April, 1975)

General Work: Anon., £1.00; Anon., £2.00; Anon., £1.00; Anon., £5.00; Anon., £10.00; Anon., £6.00; Anon., £20.00; Anon., £6.00; Anon. (Cymro), £25.00; Anon., £5.00; Anon., £10.00; Anon., £8.00.

Medical: Anon., £5.00; Anon., £20.00; Anon. (Edinburgh), £3.00.

Relief Work: Anon. (E.M.W.), £5.00; Anon. (M.L.), £5.00; Anon., £3.00; Anon., £1.00; Anon. (R.P.), £3.00.

Chandraghona Appeal: Anon. (Prove Me) £5.00; Anon. (M.L.S.), £5.00;

In Memoriam: (General Work) "With thanksgiving for a wonderful father"—Eric and Phyllis, £25.00.

LEGACIES

	£
Miss V. E. Jenkins	100.00
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Mrs. E. Moore	1,277.74
Mr J. R. J. Palmer	267.66
Miss O. G. Pye-Smith	105.78
Mrs. M. E. D. Reeve	500.00
Mrs. F. Throssle	188.60
Miss E. A. Trew	184.72
Mr. J. Tully	1,244.50
Mrs. D. L. Webb	200.00

In memory of Rev. R. H. Tebbutt. Gifts totalling £208.30 have been received through the Tilehouse Street Baptist Church, Hitchin, in memory of their late pastor, Rev. R. H. Tebbutt, former Chairman of the B.M.S.

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They must say why they have become Christians

Barbara Bond, *B.M.S. missionary, writes about new churches in South Bangladesh.*

When **Sudhir Singh** was first approached by a large group of local Hindus who said that they wanted to be baptized, he, not unnaturally, suspected their motives. Sudhir is the secretary of the Faridpur Baptist Union (equivalent to a county association in England) consisting of 32 village churches, some very small, and some with several hundred members. He is a landowner, much respected in the area. His father died fairly young leaving Sudhir head of the household, responsible for a large joint family.

In addition to these responsibilities and his secretarial duties, Sudhir is responsible for relief work among the churches of the F.B.U. and also for relief in the area.

The Union had already had some contact with Hindus in 1971. One young man had said that he had noticed that most of the people helping them were Christian and he had started to read the Bible to find out what made them tick. Also there had been a number of Hindu visitors to the Baptist Union Assembly meetings. One of them had remarked that he was impressed with the way the Christian leaders were concerned about the poorer members of the community.

The first tour

None of these contacts had been followed up to any effect and now here were a whole crowd of Hindus, out of the blue, asking for baptism.

Sudhir told them to go away. He did not feel that the church should be accepting new converts whilst still involved in relief work. (He found out later that they had received the same reply from the local Catholic leaders). But they were not to be put off. They went to Dacca to call on the Rev. R. N. Baroi, the secretary of the Baptist Union of Bangladesh, who took quite a different view. He got in touch with Rev. Subash Sangma, a noted evangelist and wrote to Sudhir to arrange a tour for them in the south of Faridpur district.

In the meantime another group of Hindus from Saurabari and two other villages in quite another part of the district had been to Sudhir's home asking to become Christian, so the two Evangelists visited these villages as well as the others further south, accompanied by a group of local pastors and workers. They found a great deal of interest and response which was followed up by the local workers. In February 1974, Rev. Rajen Baroi arranged for a baptismal class at Santi Kutir and promised to be present himself to give some of the teaching. Nearly one hundred people turned up for the two-day class, but some left again when they found they were not going to be given any blankets or clothes. Those who were disappointed in the lack of material benefits started to stir up the Hindu leaders against the converts. So that when the day for the baptisms came only five people had the courage to be baptized, Kamai Biswas and his wife and three other men in Bhairabnagar.

Opposition

During the next few weeks other men from Bhairabnagar and the near by village of Dumaria went to Santi Kutir and asked to be baptized there. At first they met with a great deal of opposition; day labourers found they could get no work, the owner of a small shop found no one would buy from him, a boy who was about to sit his school-leaving exams was told that he could no longer attend the Hindu school now that his father had become a Christian. More people were baptized, including some of the wives and a church was constituted in each of these two villages and accepted into membership with Faridpur Baptist Union. The local people are beginning to accept the idea of a Christian community within these two predominantly Hindu villages.

However much the Hindu leaders may deplore the breaking up of their community, it does not stop the interest of the ordinary people. Leading Sunday worship in one of these new churches is a stimulating experience. There are likely to be more Hindus standing round listening than there are believers sitting (on mats in the courtyard) in the congregation. In the older established Christian communities the neighbours take no notice at all of the church. It is so long since the original converts were baptized that the immediate neighbours and all the relations belong to the Christian community. But the new Christians are all the time in contact with their former community. Their relations want to know why they have become Christian.

More inquirers

Two or three months after the first baptisms in Bhairabnagar two women from across the river in Jhulna district travelled alone to Sutir Kutir. They said that their cousins had become Christian and they too wanted to be baptized. They were keen enough to visit Bhairabnagar whenever the evangelist was there, staying overnight out in the open or crowded in with their relatives in the colder weather. Eight families from this village were baptized and another new church accepted into the Faridpur Baptist Union.

An increase from thirty-two churches to thirty-five within the year is not a very big percentage, but Sudhir Singh and the other officers want to be assured that people are coming for the right reasons. From Saurabari and two near by villages came a petition signed by one hundred and seven people asking to be baptized. But no church has been formed there yet. After visits by the evangelist, one of the pastors went to Saurabari for a baptismal service. He told them quite plainly that if they had come for "relief", or if they were expecting to be looked after for the rest of their lives, they could just go away again. That day only twelve of the candidates were willing to come forward and give their lives to Christ whatever the cost. There are many people coming, who want to join the Christian community but do not know what they are asking for.

Families divided

A few miles away from Bhairabnagar over

the boundary in Barisal district another new church has recently been constituted. Fifteen people were baptized last October, among them only one woman. Since then more men and some of the wives have been baptized, but many wives are standing firm by their Hindu religion, even to the extent of refusing to cook for their husbands so that their own and the family's food is not contaminated by contact with a non-Hindu.

The people come in the first place asking for material help and then they hear the gospel. One man said at a prayer meeting, "We were amazed when we heard about Jesus who died for us and rose again. This is what we talk about all the time." This man and his wife have both been baptized. The family is still in the same economic situation as before, but now they have hope and it is reflected on their faces.

Call to prayer

At the last Council meeting of the Baptist Union of Bangladesh the remark was made that very often an opportunity of this type lasts only about five years and already half that time has gone. Sudhir Singh was one of those who took this remark to heart. As soon as he returned home from the Council meeting he was met by leaders from three more villages where another one hundred families want to become Christian. There are not enough pastors and evangelists for the existing work and none for following up people like the man who was baptized whilst visiting his married daughter and then returned to his Hindu home, or the widow who went to a living-in job in a Hindu home directly after she was baptized.

This is why the Baptist Union of Bangladesh has issued a call to prayer. The men and women to do this work are there in the Bengali church. The opportunity is now. Will you also pray that the men and women of God's choosing will respond to His Call?

* * *

Here are the latest figures which we have of baptized church members in the area:

Bhairabnagar	24
Dumaria and Boro Barea (in Khulna)	54
Saurabari, Kumaria, Paisur	70



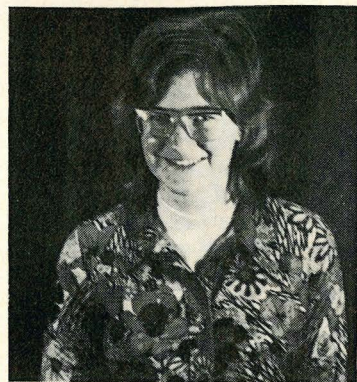
**Margaret Bishop, S.R.N.,
S.C.M., H.V.**

I came to know the Lord in the Cote Baptist Church, Oxfordshire where I was baptized.

During my general nursing training and when training as a health visitor in London I was only vaguely interested in the work of the Church overseas.

It was while I was working as a health visitor in Spalding, where I am a member of the Baptist Church, that I first felt the Lord was calling me to work overseas. That was in 1972. I contacted B.M.S. who suggested midwifery training. During this extra period of training in Glasgow the belief of God's calling became stronger.

I am now studying at St. Andrew's Hall for one year. I hope then to go to Belgium for language study and the Tropical Medicine Course before service in Zaire.



Pamela Smart

While training at Dundee College of Education I came in close contact with Christian students, and through this, along with the preaching and fellowship of Rattray Street Baptist Church, I came to know the experience of new life in Christ, of which they all spoke in their various ways.

The people in Church laughed when I said I had not been called abroad so much as been given a push from behind. I had found myself in a situation where the next step seemed to be overseas work.

Eventually, I offered my services to the B.M.S. and I will be going to Bangladesh later this year having completed two years training at St. Andrew's Hall in Birmingham. I am a primary school teacher and will be employing these skills in some way—probably in women's work. I said "Yes" in faith that God would open or close the way, and so far the way has been and is open.



A baptism in the Sadargat Baptist Church, Dacca, Bangladesh.

(Photo: S. Le Quesne)

The churches receive many inquirers

Sue Le Quesne, *B.M.S. missionary*, writes about the situation in Bangladesh.

IF you were to come and visit Bangladesh today I wonder what you would be expecting to see and hear? A country devastated by floods, or perhaps dried up through lack of sufficient rain? Would the streets of Dacca provide a heart-rending picture of people dying of starvation? Would you get an overall impression of a tense, and trouble-torn country?

During the last nine months the political scene in Bangladesh has seen major changes; first of all, the parliamentary form of government was abolished, and Presidential rule established—Sheikh Mujibur Rahman, who up until then had been prime minister, became the first President after this alteration. Then a few weeks later the President announced that all political parties were being abolished, and there

would be just one national party—referred to as BAKSAL (Bangladesh Krishak Samiti Awami League). These changes have taken place without causing any major re-action in the country as a whole, and one waits to see whether they will be able to bring about a control of the frightening inflation, the growing corruption, and the unstable law and order situation. These are formidable problems and challenges for any government to meet.

Your first impression from a drive through the streets of Dacca would probably be one of surprise at how normal everything is. The population of Dacca has grown rapidly during the past twelve months, with people flocking there from the countryside in the hope of finding work; and you will see more beggars than previously, and you may see one or two very pathetic cases on the pavements of people suffering badly from malnutrition, and in a serious condition; but just going about every day one does not see dying people all around, although one knows there are very many in great need.

On the outskirts of Dacca there are several camps where the government have taken thousands of squatters, and beggars from the streets, mostly just allotting them a few square



A family encampment on a traffic island, Sadargat, Dacca, Bangladesh.
(Photo: S. Le Quesne)

feet of ground, on which they have to erect their own hut. Various organizations are providing medical aid social help, and some rations are distributed.

We have to remember that in the present-day world, inflation is not a problem just of the western world, but that many countries are affected by it. Bangladesh is no exception, and the rate of inflation here is much greater than in the United Kingdom and wages have not risen, and do not rise, as they do there.

Dark background—new hopes

During the last three years, the price of rice—the basic food of the country—has risen by 300%; flour is 35p. for 2lbs., sugar on the ration is 25p. for 2lbs., but the ration is very small—4ozs. per head per week, and rationing is only operative in some of the larger towns. On the open market sugar is anything from 60–75p for 2lbs.

The shops do not look empty, even if not as full as previously, and at a price you can buy most things; but the prices are way beyond the buying capacity of the ordinary person.

Bangladesh is the poorest country in the world, and with a steadily rising population—which

family planning has been able to do little to check so far—has now 80 million people living in just over 55,000 square miles; and you have the natural hazards of floods, cyclones, and drought adding to the difficulties of supporting adequately such a large population.

This is the background against which we set many exciting openings and new opportunities which have arisen in the last three years. The Church is faced with the positive challenge of people clamouring for teaching about the Christian faith. This is the situation which many people have longed and prayed for through many years and we have the responsibility and privilege of seeing this, and of trying to meet these expressed needs.

Various possible reasons could be given in explanation of this, but the important fact is that there is a new interest in the Gospel. The Secretary of the Baptist Union of Bangladesh has a file of letters from individuals and groups of people asking for pastors and teachers to be sent to their villages to teach them about Christ, and saying that they want to become Christians, and receive instruction. In many instances this is a whole village, or group asking for teaching, and these requests are not just coming from one area alone, or to one church body alone. All the different church organizations in Bangladesh

are experiencing the same thing. There are opportunities for outreach and expansion in many parts of the country, and a real thirst to hear and learn of the things of God.

For the Baptist Union of Bangladesh it began in the north, in the Dinajpur district, in 1972. It was largely among those returning from refugee camps in India, where they had come into contact with Christians—helping through relief organizations—and village after village is continuing to come forward in that area. This flood can be almost overwhelming, and stretch limited resources too far, for after the initial teaching and baptism, there is a need for sustained longer teaching, if these new church members are to grow in their Christian life and experience.

Waiting for Good News

Then came the requests from villages in the Barisal and Faridpur districts for teaching—and there are a large number of people involved in these areas. And so it goes on, from Rangpur in the north comes the plea for more workers and support in order to be able to go into the villages. Khulna and Jessore in the south have new opportunities too. In Dacca district one hears of the same thing happening; and across the river

in Dacca a man has been baptized from a Hindu village, and here again is an open door.

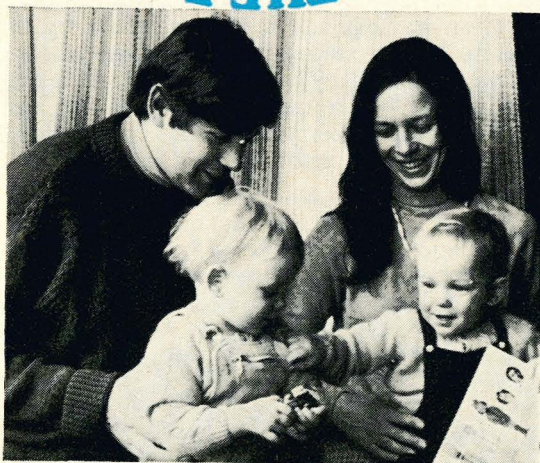
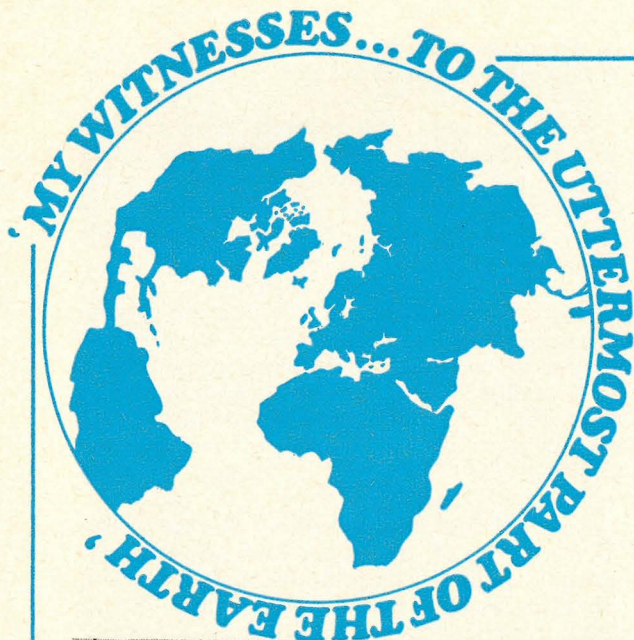
With this news, and request, from so many different areas what is the Church to do? It is hard to say “We will go here, but we have not enough resources to go there”. And how do you make such a choice? Is it one that you would like to make?

Faced with all this, I wonder what your reaction would be after a visit to Bangladesh? It is a tremendous privilege and responsibility to be called to serve in Bangladesh at such a time; but the Church there also looks to each one of you for your help in meeting this challenge.

“A great and effectual door” is open before us. In spite of the economic pressures, the possible political uncertainty, and the crying physical needs—we must go forward to reap the harvest, and to be faithful to our Lord who has given it. So much to do—we must try to alleviate human suffering wherever, and however we can; so many people waiting to hear the Good News—we must tell them. If we are obedient then, for carrying out this commission, there are all the resources and unsearchable riches of God.



Tongi camp, Bangladesh.
(Photo: S. Le Quesne)



**Adrian Hopkins, M.B., Ch.B.,
D.Obs.R.C.O.G., D.T.M. & H.
Sylvia Hopkins**

A gradual, but in many ways, a separate calling to work for the Lord overseas was experienced by both of us. A knowledge of spiritual and physical needs gained through Summer Schools influenced us and my visit to Zaire while still a medical student helped to confirm my call.

Our home church is Emmanuel Baptist, Gravesend, Kent, but we have many other connections. Sylvia was baptized at Stockwell



**David King, B.A.
Joan King, B.Sc., Ph.D., Dip.Th.
Stephen, Mary, Janet and Andrew**

Ten years ago first Joan, and then I, found in Durham City Baptist Church a group of young people who believed the Bible to be God's Word and loved the Lord Jesus Christ and we were glad to join them.

The help the church gave us led us on to want to know more about the faith which we had inherited from childhood and had accepted personally as young people, so we left Durham for London Bible College and the fellowship of Roxeth Green Free Church in Harrow. Here again we knew the leading and guiding of God's Spirit. This time the call was to leave the teaching profession for full time work in the Baptist ministry, and it has been our joy to minister to Primrose Hill and Longley Baptist churches in Huddersfield over the last five years.

Now the Word, the Spirit, and the situation have spoken again and God has set our hearts on the Baptist Churches of Bangladesh.

Baptist Church. During student days I attended Ward Road, Dundee, and Sylvia, Holton Road, Barry, Glamorgan. After our marriage at Gravesend we attended Tetly Street Baptist Church in Bradford and then Moortown in Leeds.

I look forward to becoming involved in the medical work at Pimu, making a second fairly permanent doctor which may give opportunities to develop the work further. Sylvia, a teacher, will obviously be involved in looking after the family, but hopes to become more involved in the church life, possibly in women's work.

**Ken Russell, F.R.C.S., M.B., Ch.B.,
D.Obst.R.C.O.G.**

Missionary life has never been far from my mind since my parents and aunt served with the B.M.S. at Tondo. As a young Christian in my teens, I often thought of serving Christ abroad but rebelled against it. It was not until 1969, just before I qualified in medicine, that my mind was finally decided and since that time I have been preparing for missionary service. I now look forward to what is in store in Zaire. **Maureen Russell, M.A.**

Unlike Ken, I do not come from a "missionary" family, but I can remember telling my

parents and my Sunday School teacher when I was about nine years old that I wanted to be a missionary. I forgot about this statement for many years and, in fact, it was not until I met Ken and he told me of his call that I really considered the possibility seriously. After prayerful thought it seemed right for us to offer to serve God abroad together.

I was baptized in 1972 at the Baptist Church, St. Andrews, and since our marriage later that year we have worked in several places in Britain. I continued to work as a medical social worker. We are now in membership at the Baptist Church, Perth, where Ken is a deacon.

Colin Foulkes

Travel round the world in the navy exposed me to the shattering experience of hungry men as they fought for the contents of the ship's rubbish bin, and scratched to grow crops with inadequate tools.

Such experiences, as well as reading about the inequalities in the world, led to a deep conviction that I must do something towards changing things. This I later recognized was a message from God that gave a purpose and new direction to my life, in farming.

Doreen Foulkes

I grew up in Basingstoke and at nineteen took up child care. During my first year at the nursery I started going to church and was converted some months later.

I felt God's call to work overseas but doors which I tried remained closed. I met Colin and we were married in 1968 and now the door has opened and we go forward together, with Paul and Peter, to serve in Bangladesh. We are at present members of the Thomas Cooper Memorial Church, Lincoln.



We may learn from the churches overseas

David and Christine Hampshire have been working as teachers in the Stewart School, Cuttack, Orissa, India. David has been responsible for the physics teaching and for building the school laboratory so that the school was independent of the local college, whose laboratories it formerly used. Christina has been teaching such subjects as art, geography, health science and needlework. For the past two years David has been the Headmaster of the school and is planning to return to this post in September for a further period. David also serves on the Executive of the Diocese of Cuttack, Church of North India, as the education Convenor.

THE late Dr. Korula Jacob, whilst he was secretary of the National Christian Council of India, spoke to a group of missionaries in training at Birmingham in 1965. He stated that, in his view, India did not need any more missionaries and that no more should be sent. Amongst those students were my wife and myself, and we set sail for India in 1966.

Even whilst we were settling into what was to be our work for the next nine years we and the other newly arrived missionaries from Britain and America were conscious that we were not really required as the posts we were given could just as effectively have been filled by Christian nationals.

In 1968 the Government of India prohibited the entry of missionaries into India unless it could be shown that there was no suitable national to do the work. Was the hand of God acting after the Church in India and the West had failed to heed his prophets?

In 1969 most of the English and American missionaries working in Orissa met in Cuttack to try and hammer out with the Indian Christian leaders what, if anything, they could contribute in the rapidly changing situation. Most felt that there was little to be gained from staying as there was no work for them to do, and by 1970 all those present except my wife and I, had left.

We also have been on the point of leaving on three occasions, but each time something has arisen within the school to make us remain a little longer.

What was it that caused this collapse of normal missionary work? It was simply that the church in India had come of age, a process that was quickened by the changing political scene in a developing world. Just as the role of a parent must change when a child reaches maturity so must that of the Mother church.

Not only is the church in India self sufficient in manpower but it is attempting to become financially self supporting. When it reaches this goal, possibly within the next ten years, what is to be the role of missionary societies in India? The same situation exists, or will rapidly develop, in other parts of the world. Should our policy then be to wave goodbye?

A two-way faith

In the same address Dr. Jacob went on to say that what was needed was not missionaries but Christian ambassadors. He pointed out that these, like government ambassadors, should be reciprocal.

Both working in India and visiting churches in England I have become more and more conscious of the tremendous need for communications between churches to be improved. With the exodus of missionaries from Orissa the churches there were, and still are, faced with a communications problem. In this country I find it amazing that despite television and radio so little is known or appreciated of what is happening in the old missionary fields.

In his letter to the Romans Paul writes—*“for I long to see you, that I might impart to you some spiritual gift to strengthen you, that is, that we may be mutually encouraged by each others faith, both yours and mine”*. Paul was concerned that not only did he have a mission to found new churches but also to act as a link between old and new congregations; to help with the flow of ideas and to bring encouragement in times of trouble.

If I am able to return to Cuttack in September, as planned, I will be very much aware that I am not returning just to work in the school. What

B.M.S. Chairman 1975-76 . . .



Dr. Ian Acres, this year's Chairman of the B.M.S., served as a missionary of the society at Bolobo, Zaire, from 1933-46. He went to Congo from the Ramsden Road Church, Balham, in south London. When he returned to this country to enter general practice he settled in north London and, with his wife, linked with the Ferme Park Church, where he has served as a deacon.

He became a co-opted member of the Medical Advisory sub-committee of the B.M.S. and was elected to the General Committee in 1954. He served as chairman of the Medical Advisory sub-committee until his appointment as Medical Director of the Society in 1967. This appointment he combined with his work in general practice.

In 1972 he revisited Bolobo at the time of the opening of the new hospital buildings and the following year visited the hospital at Chandraghona, Bangladesh.

I have been doing could have been done by a national, what improvements I have been able to make will probably disappear on my departure. I return to continue to share in the Christian life and work of the people there.

I feel that besides sending missionaries as ministers, doctors, teachers and farmers we ought to be concentrating on exchanging personnel in areas where none of these are working. Is it not time we thought more of exchanging ministers, doctors and nurses—we do it between developed countries, why not between developed and developing countries. Is it not time we invited a deacon from one of the new overseas churches to become a deacon in our own church, or we went to be a deacon, secretary or treasurer in an overseas church for a year. This would involve expense and sacrifice, but I am convinced that many people would willingly give . . . would you be willing to go, or to invite? It is important that if we are to "be mutually encouraged by each other's faith" it is not only young people who must be willing to participate.

Besides the encouragement and help that the old churches could give to the new, there is much that the new churches could say and

show to us. At the present time two matters come to mind immediately.

One, is the great movement towards church union and united witness that is taking place on the old mission fields. What is happening in India today puts our efforts towards church union to shame. The actions which the church members and leaders have taken in faith to build a strong united church make us appear as babes in arms in the spiritual world.

In this country we tend to be numbed by the idea that this is a Christian country. In some "missionary areas" a greater percentage of the population take an active part in the work of the church than in this country. Perhaps if we had greater contact with Christians working in non-Christian countries we would be more concerned for our spiritually dead, respectable, neighbour. In a materialistic society we tend to equate material poverty with spiritual poverty but the opposite is often true. The enthusiasm of both young and old in India to witness for our Lord, and the tremendous conflict that this causes in their lives would awaken us to how easily we have compromised with the world around us.

A new Director

Citizen Lufimpadio is the director of the secondary school, now known as the *Institut Nzolo*, at Kimpese, Lower Zaire. Lufimpadio Ndongala Bimbona-Mbona was born near Ngombe Lutete. He went to the village school and later to the secondary school at Ngombe. From 1961-67 he attended the school at Kimpese and it is from that period that he tells his own life story.

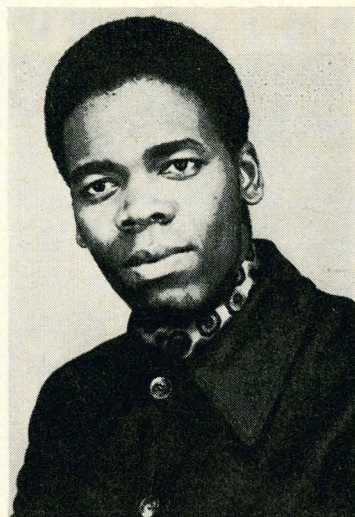
"I continued growing up in a Christian atmosphere, thanks to many missionary teachers, whom I shall always remember. (The names Lily Jenks, Ruth Page and Eileen Motley, with the Clarks and the Coxes (adding, I'll always enjoy singing!), the Manicoms the Bonds and many others of American or Swedish nationality). After secondary school I worked for one year as a teacher at Ngombe Lutete, with Mr. Secrett and Mr. Eayres, Miss Markwell and Miss Fuller. I

have known many missionaries of the B.M.S., like Miss Brain (my "grand-mother", who brought up my mother at Ngombe), Miss Stockwell, Mr. Couldridge, Mr. Drake and a lot of others.

"After one year of teaching I went to the University at Kisangani, where I did two years of Science and Dr. Carrington was my Professor in Botany. Then I finished my two years for the degree in Chemistry, at Kinshasa, in 1972. After my University studies I returned to I.P.E. Kimpese to teach chemistry there, and two years later I was appointed to the post of Director of the School.

"I praise God for all He has done for me and I am sure He has His plan for me, which I want to obey. Pray for me that God may accomplish His will in me, and that I may become more useful to the church, to my dear country of Zaire and to the world.

"There are many changes here. The State has taken over all the schools, and there is therefore a definite separation



between the church and teaching. Religion is no longer taught in class, but outside school hours, and that voluntarily, for the State has made clear its lay nature.

"The situation is really not one to be dramatic about, for the Church goes on, a large number of the pupils go to the church services. In addition there has been a change in methods of evangelization and a Department of Evangelism has been created. Everybody is well, and all goes well."

"He saw a tumult"

Christine Farrer, B.M.S. missionary in Zaire, interprets a well known text in the light of what she has seen in Zaire.

"He saw a tumult, and people weeping and wailing loudly". (Mark 5: 38). Hearing about the way people wail when someone dies, and hearing the

wailing for yourself are two very different things. It is impossible to convey in words the heart rending cries, shouts and sobs which begin, sometimes even before the person has drawn his last breath, and can continue for hours. If the person is well known, and there are a lot of family and friends the noise can be deafening!

However, although some Christians still practise wailing,

there are others who do not and they usually sing hymns. The reply of Jesus to the crowds recorded in Mark chapter five, was that the girl was not dead, but sleeping. In Thessalonians 4: 13, Paul says that we must not be ignorant concerning those who are asleep, that we grieve not as others do who have no hope. The conduct of Christian people in times of mourning is a valuable witness and can serve to remind us of the hope that is in us.

Joyce Brown, S.R.N., S.C.M.

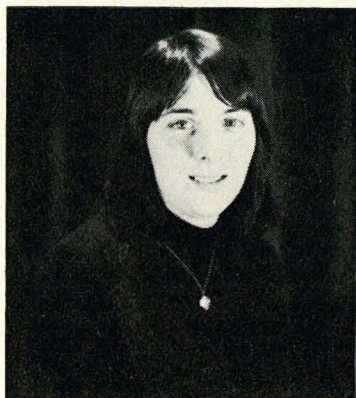
I had always believed in God, but at the age of 15 years I was convinced during a Youth for Christ Rally that I needed to make a personal response to Jesus Christ and became a Christian. A few months later I was baptized and accepted into membership at my home church in Stockport, Cheshire.

Two years later I went to my first B.M.S. Summer School at Bexhill on Sea, and there felt

that God was calling me to work for Him overseas. I left my job as a shorthand typist with the Inland Revenue and began nursing training.

After general training, I did further training in Midwifery and neo-natal paediatrics in Scotland.

I then felt led to go to a Capernwray Bible School in Sweden, and after being accepted for the Winter School I felt it right to officially apply



midwifery, I could no longer ignore the growing conviction that God was speaking to me about this and after discussion and prayer with our pastor and friends, I contacted B.M.S.

I have been at St. Andrew's and this will be followed by studying French and Tropical Medicine in Brussels in preparation for work in Zaire. God has brought me to this point and I am confident that He will continue to lead and sustain me in the future.

to the B.M.S. after being in contact with the Society for a number of years.

These last few years I have felt a leading towards service in Nepal. I have been at St. Andrew's Hall, Selly Oak, for the summer term and praise God for all His leading faithfulness to me despite past mistakes and failings on my part. I feel inadequate and unworthy for the task ahead and yet I go in obedience to His will.

Flora Morgan, R.G.N.

I came to know Jesus as Saviour when I was eleven, through my home and the Glasgow City Mission Sunday School which I attended. I was baptized and became a member of the Coatbridge Baptist Church in 1967 and began nursing training at Glasgow Royal Infirmary the following year.

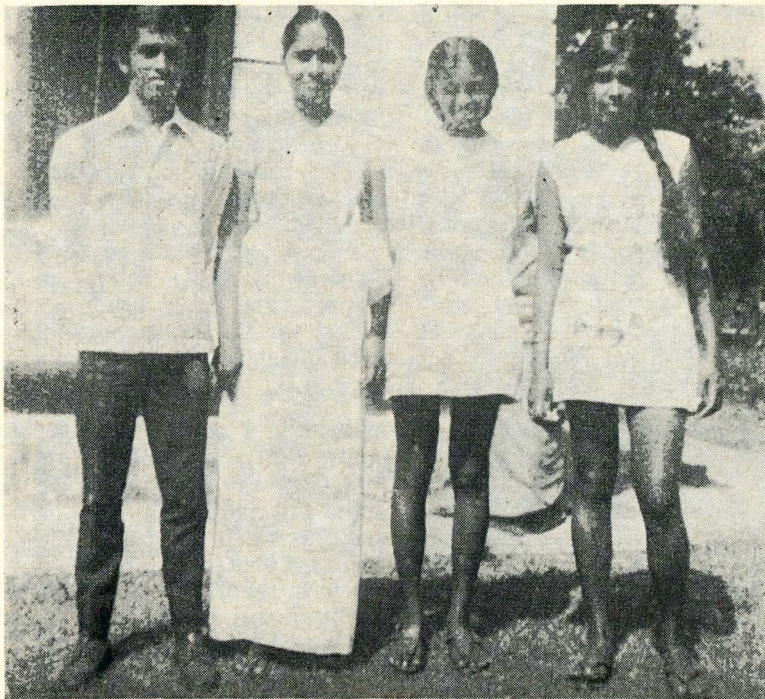
I had been interested in mission from school-days and it was, in fact, the main reason for my beginning nursing. Later however, I tried hard to forget and always managed to miss the missionary meetings at Church and the Nurses Christian Fellowship. This avoidance of the issue worked well for some time until, while doing



The four baptismal candidates at Kekirawa, the first baptism held in twelve years.

Baptisms bring new life

Stephen Welegedera reports
from Lanka.



The Malawa tank is a natural tank which stores up rain water for irrigation and for the personal use of the 50,000 people of Kekirawa the northernmost post of Baptist work in Sri Lanka. For the last three years rainfall has been irregular and the tank was getting dry.

The small Baptist group, consisting of five Sinhalese families and three Tamil families, were keen that four of their young people who had asked for baptism should be baptized, when the Church celebrated its 93rd Church anniversary. For weeks they were in prayer and were also preparing to entertain to lunch and tea over two hundred Baptists from different Baptist Churches in Sri Lanka.

By 9 a.m. on Sunday morning there were over two hundred people in the Church compound and the President of the Sangamaya Baptist Union, Rev. C. D. E. Premawardena offered a prayer and the assembled Baptist folk lined up in rows of fours and marched to the tank about a quarter of a mile away, singing hymns. It was a glorious sight to see. The Pastor in the lead followed by the four candidates for Baptism, then the Kekirawa Church members and

families then visitors from Matale, Kandy, Hanwella, Biyanwila, Gonawela, Hendala, and Cinnamon Gardens Colombo.

Many non-Christian people had assembled along the way and at the tank. After a short service at which the significance of baptism and discipleship was explained, one young man, a teacher in a government school and three young girls were baptized in the tank. After that all the people marched back to the church singing along the way. Tea was served to all and soon after the worship service commenced with a crowded church and compound. The President conducted the service and received the baptized believers into membership. Then Rev. Dr. Wickramasinghe conducted the communion service at which over a hundred participated. Then there was a young people's rally and finally, giving glory to God, the celebrations ended and lunch was served to over two hundred people.

This has given a lot of vigour and enthusiasm to the Kekirawa Church members and has resulted in the inauguration of a sewing class which is attended by about thirty non-Christian girls. Please pray for us.

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BAPTIST TIMES

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Every Thursday

The PEACE is rebuilt!

The theme of the College Road, Harrow, Sunday School Festival was 'talents'. Each department prepared and presented items under this heading.

The Junior Department chose George Grenfell, as the example of a man who used his talent for engineering to serve the missionary work in the Congo, in the pioneering days of the B.M.S.

They learnt how Robert Arthington gave the steamer, which he called PEACE, to assist the work in the Congo, and how Grenfell assembled all the parts in Congo.

The members of the department carried the parts into the church and the steamer was assembled so that by the close of the service it was carried in triumph, emitting steam!

The photograph was taken when the children visited the Baptist Housing Association home for the elderly, built by the church. The residents, many of whom are not able to attend the church, enjoyed the repeat performance of both the primary and the junior items.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(23rd April, 1975 to 22nd May, 1975)

General Work: Anon., £1.00; Anon., £2.00; Anon., £1.00; Anon., £5.00; Anon., £10.00; Anon., £6.00; Anon., £5.00; Anon., £5.00; Anon. (Cymre), £19.00.

Relief Work: Anon. (E.M.W.), £5.00; Anon. (M.L.), £5.00; Anon., £1.00.

Chandraghona Appeal: Anon. (Prove Me), £5.00; Anon. (M.L.S.), £5.00.

LEGACIES

	£
Mr. H. F. Burrell	75.00
Mrs. G. A. Campion	100.00
Mr. A. Charlton	25.00
Miss R. E. Collett	55.00
Mrs. G. O. Dingle	25.05
Mrs. H. Fenning	1,000.00
Florence A. Jones	500.00
Mrs. M. B. Margeson	1,640.00
Dorothy P. Martin	250.00
Miss C. S. McPhail	200.00
Lilian M. E. Morris	3,355.58
Miss H. Porteous	50.00
Rev. J. H. Sheppard	100.00
Mr. T. F. Simmons	1,187.06
Mr. J. Tate	50.00
Mr. R. Wills	250.00

"In loving memory of my dear sister Maggie"
(Beatrice Maggie Argyle).

Missionary Record

Arrivals

- 26 April. Miss S. M. Le Quesne from Dacca, Bangladesh.
- 7 May. Miss V. A. Hamilton from Dinajpur, Bangladesh.
- 27 May. Miss J. Sillitoe and Mrs. C. Sugg and children from Upoto, Zaire.

Departures

- 30 April. Dr. and Mrs. A. D. Hopkins and family for language study in Brussels.
- 13 May. Mr. J. G. Davies for Chandraghona, Bangladesh.
- 14 May. Rev. M. A. Churchill for Ratnapura, Sri Lanka.
- 20 May. Miss B. Bond for Barisal, Bangladesh.

Deaths

- 16 April. In Trinidad, Mrs. Agnes Ellen Poole (wife of Rev. J. H. Poole), aged

- 82, Nassau, Bahamas and Port of Spain Church, Trinidad, 1911-52, 1961-70.
- 4 May. In Sao Paulo, Brazil, Mrs. Lottie Parsons (wife of Rev. Clifford J. Parsons), aged 64, Angola Mission 1940-59; Brazil 1973.
- 20 May. In hospital, Rev. Harold William Nicklin, B.A., B.Sc., aged 64, Bangladesh Mission, 1939-72.
- 25 May. Mrs. Gertrude Mary Russell (widow of Rev. F. S. Russell), aged 88, China Mission 1915-49.



Pauline Weatherby, S.R.N., S.C.M.

I was brought up in a happy Christian family, and while quite young made a profession of faith, committing my life to Christ. As a teenager, I was baptized and joined the Church, and while still at school I became conscious God wanted me to serve Him overseas. With this in mind I trained as a nurse/midwife and took some Bible College training.

However, events did not work out as expected and on completion of my training it seemed right to stay in this country. I worked first as a district nurse/midwife, and later as a ward sister in hospital, learning through the difficulties and challenges of life to walk more closely to the Lord. Thinking that I was settled, I was surprised (but very pleased) when during the last year God showed me very clearly that I



Peter Cousins, B.Sc.

The great turning point in my life came while I was studying at Bristol University. Meeting a group of Christians, whose faith was real and living, I turned to Christ and asked Him to take control of my life also. On leaving Bristol I asked God what I should do with my future and the answer was both clear and unexpected—to serve Him in Latin America.

I returned home to Cardiff in membership at Pentyrch St. Baptist Church and spent a year teaching before entering London Bible College. After

further training at St. Andrew's Hall I hope to go to Brazil to share in the great work God is doing in that land.

These are exciting, if troubled, times and I believe that God is calling all His Church to deeper commitment and to look to Him "whose power, working in us, can do infinitely more than we ask or imagine".

should apply to B.M.S. for work in Zaire.

I shall be taking the Tropical Medicine Course in Belgium before going to Zaire. As I look back, I am filled with praise to see how God has been leading me this far; and with the promise of His presence and His equipping . . . I know that I can trust Him for the future as well.



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600 Rueschlikon, Switzerland

missionary herald

*The monthly magazine of the
Baptist Missionary Society*

September 1975

Price 5p

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The history of the Baptist Missionary Society records the vital contribution made by women to Christian service, at home and overseas. This month we feature some of the women who now share in the work.

Indian women who are leaders

by Jean McLellan,
BMS missionary in India 1947-74

*Photos by courtesy of
Ludhiana Fellowship*



At the Christian Medical College and Hospital, Ludhiana, Punjab, India, and the associated hospitals, women play a significant role. In many ways they contribute to the development of the entire community, both professionally and socially, and interwoven through all, the intangible qualities of Christian character are displayed.

Come with me on a flying visit to Ludhiana and meet a few of the leading personalities, serving in differing capacities.

Dr. Lakshmi Rao (right) has been a member of staff since the mid-forties, joining when she was very young. She comes from a Christian family in mid India, near Poona. She is a charming person, gifted, and one who knows her students as individuals. She entertains the students in her own home a great deal. In addition to being Dean of the College she is a bio-chemist doing a full-time job in the Pathology Department.

Dr. Rao has a flair for drama and each year produces an excellent play, very often from well known classics. This runs for five evenings and city personnel are invited. She also produces a moving nativity play in which the young people home from school play a leading part. At the annual convocation of the Medical College, Dr. Rao announces the achievements of the students during the year, both academic and athletic. There are inter-college and state matches in sport and many shields have been obtained. Dr. Rao also encourages the orchestra and musical society functioning in the College.

Dr. Mary Mathew (above) is a Ludhiana graduate, having been in the College since she was seventeen. A radiant Christian from a wonderful Christian background in the South, she is a member of the Martoma Church. She has had the opportunity of further study in



Vellore, India, the Medical College, Lucknow University, Edinburgh, and the U.S.A. Dr. Mathew has been Professor of Medicine for several years.

You can realize the responsibility which she carries for the education of 350 medical students and also several post graduate students. Dr. Mathew maintains a very strong Christian witness, she is unafraid to speak out on occasions on various committees, and is deeply involved in all the Christian activities in the College and Hospital. Without being encouraged to come to a Christian College Dr. Mathew would have had difficulty in fulfilling her dream of becoming a doctor, but, in her humility she could not have known that this would take her to the very top of her profession.

Miss Manohari Sigamoni, another leading personality, is in a different discipline. Manohari is the Director of Nursing. She took over from Miss Jean McLellan about a year ago. God led us to Manohari in a very unique way through the Conference of the Christian Medical Association in Madras, when the chairman of the Ludhiana governing body, Rev. Kenneth Sharp, was present and when Miss McLellan



made the original contact. There was a close follow through for one year, and then Manohari (above) joined the staff as assistant professor at the College of Nursing and took over as Director of Nursing in May 1974.

She is an outgoing personality, full of life and charm. Her Christian background is that of the Lutheran Church, in which her father was a minister for many years. She trained at the Vellore College of Nursing, gaining a B.Sc. degree in nursing. She brings many gifts and talents.

Meet another leading personality, Miss Edna Hyratt, a Baptist who was educated at the Wynberg Allen School, Mussoorie, with which the Society has been associated for many years. She is a member of the Union Church, Mussoorie, where she was baptized. Edna is a very capable person professionally and otherwise. For many years she was responsible, as a Ward Sister, for the main medical female ward in the hospital.

During the nursing upgrading she came in on administration, and a year later was one of the early members of senior staff to earn the post-basic B.S., degree of the Punjab University. Edna is now Deputy Nursing Superintendent of the hospital. She does an excellent day to day practical working out of her deep Christian

faith. She is gentle, quiet, and has a deep influence with many members of staff and the patients.

Miss Aleyamm Abraham is the Principal of the College of Nursing. She comes from South India, and trained at the Vellore Hospital, where her brother is a Professor of Mental Health in the Hospital and College. Aleyamma has been with us for many years, as Senior Tutor. During the upgrading of the nursing department, she was able to study for a post basic B.Sc., degree and later to take one years condensed study at the Columbia University, New York, gaining an M.A., degree in College Administration. The financial backing of a great deal of this study came from friends in U.S.A. She has joined a group with the Medical staff in Bible study which eventually leads to a degree in theology, and Miss Abraham took first place in the group.

Miss Sodhi, gained the gold medal of the Punjab University at the close of the two year post-basic degree in B.Sc., nursing at the College of Nursing of the Institute of Post Graduate Medical Education and Research, Chandigarh, (below). The staff take the post basic course at either Chandigarh or Vellore.

Miss Sodhi is one of the 10% staff of other faiths who have stayed with us and done so well in the educational field. She is a Punjabi, a quiet unassuming person, who will go far in the profession.



Mrs. Prem Hari Singh is typical of some of the married staff without whom we could not run the hospital. One of our own trainees, a deeply, dedicated gifted person. She has qualified as a tutor; served as acting principal of the College of Nursing, and supervisor on the administrative staff of the hospital, the position she now holds with credit.

Her husband also trained in the College as a technician, then took a degree in his own subject. They are both deeply involved in Christian activities of all kinds, and in their own home are an example of real Christian living, with a delightful family of three, the eldest boy now about fifteen years of age. They have been responsible for initiating an outreach Christian centre in Mogha, a near-by town, where her husband runs a clinic. The witness started by services in their own home and now a small building has been made possible. They are witnessing exciting happenings in these days of opportunity.

Other ladies hold positions of responsibility, and one could tell of many more. There is **Mrs. Kaul** (right) who heads up the dietetic department and is responsible for all catering arrangements for staff and students. She is a graceful, charming person, very capable, and comes from an outstanding Christian family. Her father was padre in the Church in Allahabad, India. Her husband is the publicity officer for the hospital. She is assisted by Mrs. Joshi, another able, charming Christian from the South, who is a therapeutic dietician. Mrs. Joshi's husband is the dentist and both are keen Christians.

There is a Ladies Guild in the Institution which is comprised of the wives of several members of staff. They help a great deal in the hospital and the community. They raise funds for the hospital and give assistance in running a stall for "eats" at the nurses annual sale. They also visit patients in the hospital and take them books to read. They also assist financially with the furnishings of some necessities for the patients.

There are also the delightful lady guides who wear white saris bordered with the College colours, who will give you any assistance you need if you come to Ludhiana, as a patient or as a visitor. Then there are several dedicated staff of the fellowship department who are around



talking with relatives and patients, serving in the bookroom, and in many other ways.

India is a land where women have of recent years been given great place in the professions and with a lady prime minister, this can scarcely be wondered at. In the College and Hospital and out in the Community Health outreach, the early pioneer spirit of Dame Edith Brown continues. She was the intrepid medical Baptist pioneer, who laboured so hard to gain recognition for women in medicine in India and founded as the Punjab Medical School what is now one of the leading international teaching centres for medicine and allied disciplines in all India. She was followed by other Principals—ladies, who played a very significant role, Dr. Aileen Pollock of Edinburgh, who died so suddenly at the age of 44 years in the midst of activities; Dr. E. R. B. Snow who carried on until 1960 and saw the first pioneer medical group taking the M.B., B.S., degree in a co-educational College.

As missionaries decrease in number in India, and this is particularly true of Ludhiana Medical College, Hospital and College of Nursing, do pray for the nationals who carry such responsibility. In all they do may the love of the Lord Jesus Christ be made credible to those who know Him not.

Working with the women of Bangladesh

by Valerie Hamilton,
BMS missionary in Bangladesh from 1967

"The women's place is in the home" is a statement we rarely hear in Britain today. It is not frequently expressed in Bangladesh either, but for an entirely different reason. It is a fact which is taken largely for granted! In a land influenced by the Moslem way of life, it is never doubted that the woman of the house belongs to the kitchen and should rarely be seen, let alone heard.

This is the reason why visitation of the homes is so important. Many women are unavailable elsewhere, but on the whole make us very welcome in their homes.

Perhaps "women's lib" is beginning to reach Bangladesh, for some girls are allowed to leave home to take training to become teachers or nurses. Opportunities to witness come as our workers visit them in their hostels. Not only do we need to pray for these workers regularly, but also for the girls themselves as perhaps they find themselves to be the only Christian, among many others of other beliefs, in strange towns.

Those of us who have had the privilege of meeting and teaching the new converts from the Hindu faith in the villages north of Dinajpur, have found that many find this fact hard to accept, that there is no difference . . . between male and female . . . but all one in Christ Jesus.

"I believe, therefore, my wife will do so", is an attitude which has had to be dealt with time and time again.

On visiting a new church in North Bangladesh, I announced that there would be a women's meeting in the afternoon. On arrival, I found the front half of the church filled with children

and the back half with men, and in the corner three or four women. It took some time to convey the idea that I really did mean it to be for the women!

But once understood, they are thrilled, thrilled that we are ready and willing to teach them. "We want to read our Bible"; "We want to pray to Jesus": "Please teach us", are requests I have heard many times from the women.

I write here of Northern Bangladesh, but I know groups in other parts of the country would say the same.

At a women's camp in Khulna, in March of this year, I was very impressed by the quality of the women of our churches, but once again became aware of the fact that they are so few in number. We were thrilled to hear how burdened these women are for their neighbours and friends and how they go out in two's and three's to visit and to take services. Please continue to share in this work with them and us, by praying that the Lord will strengthen and bless their efforts and also that He will raise up more national workers, who are wholly committed to the Lord, to help them in the work.

Please join us in prayer too for the camps we hold several times a year. Here we have tremendously exciting times as thirty or so representatives from the new churches gather together for sessions in prayer and Bible study, reading and writing, sewing, first aid, child care, etc. What great opportunities we have to show these sisters in Christ more of Him and His love for them.

You have been asked to pray for workers, please pray also for the provision of literature. The need is urgent for first reading books and for apparatus to use alongside them and also for good supplementary readers. We thank the Lord that others too are waking up to this great need and that He is providing the necessary financial resources. The only problem seems to be finding time to sit down and prepare such material.

We praise the Lord for what He has done among the women of Bangladesh and commit to Him all that is still to be done. We believe that we shall see still greater things done in His name and for His sake among them.



(top to bottom) Debolmoni, Michael, Anando, Premlal, Sunetor Mohan, Sundar Mala, children of leprosy hospital patients going to school.

CHANDRAGHONA

Celia Moon,
B.M.S. Women's Secretary writes about the hospital
for which £10,000 is to be raised by women.

The Hospital

It started as a dispensary seventy years ago to serve the tribal people of the Chittagong Hill tracts, who were very poor. The building had bamboo walls and a corrugated iron roof: hot in summer, cold in winter and noisy in the rain. When the white ants attacked it, it had to come down.

So, in 1908 the old dispensary was replaced by the Arthington Hospital, a masonry building very modern for the time, housing thirty patients. The wards had cement beds, short and narrow

to suit the hill people. The beds were easy to keep clean but were not very comfortable. The operating theatre had to manage without a pressure sterilizer for three years.

Later on, the Indian Government gave a grant which helped to add a maternity ward and a children's ward. Water was brought from the stream which flowed through the grounds as this was pure compared with the river water.

In the 1950's the area near to Chandraghona was developed rapidly. Chittagong became a major port, a great paper mill was erected close to the hospital at Chandraghona, and the building of the Kaptai dam near Rangamati was begun, leading to a great hydro-electric scheme. Chandraghona, the small village on the edge of the hill tracts, is now close to factories and a good motor road. Facilities at the hospital have improved, the mill providing electricity, a better water supply and a new operating theatre.

Six years ago, with money from the B.M.S. Medical Appeal Fund, a big re-building and extension scheme was begun, resulting in a good modern hospital at Chandraghona.

Dr. Swehlamong Choudhury has been Medical Superintendent for the last ten years. He was brought up in Chandraghona and is a well-known and much loved person, and a member of the local Church. He has also been the President of the Baptist Union of Bengal. Dr. Choudhury has made eye surgery his speciality and he has restored sight to many needy people.

Dr. Robert Hart joined the staff at Chandraghona early last year. As well as the surgery normally expected in a general hospital in the tropics, Dr. Hart undertakes specialized surgery required to correct the results of Leprosy. Some patients whose hands have become deformed by the disease can have surgery to straighten the fingers so that they are able to work again.

Mrs. Mary Hart is a nurse, and she is helping with the under-fives clinics held in Chandraghona and in the villages around. They treat the children for various complaints, and try to prevent diseases by vaccination, and by combating malnutrition.

Jean Westlake is Nursing Superintendent in the hospital, and is also engaged in public health

work in villages across the river. Myrtle Johnstone is in charge of the Nurses' Training School where some 55 students are working. Christine Preston has been working most of the time in the operating theatre.

Towards the end of last year, Margaret Robinson joined the team at Chandraghona, and took charge of the Leprosy Home and Hospital. She is impressed by their sense of humour, in spite of deformities and disabilities. They have a chapel of their own and some are enthusiastic Christians, meeting for prayer every day and ready to speak of their joy and peace to new patients.

The Chaplain

One important member of the staff is the hospital chaplain, the Rev. Tapan Sarkar who is also pastor of the Chandraghona Church. He has an office in the out-patients' department where he has * Bibles and books for sale. He also leaves numerous tracts about for patients and their families to take. He visits patients in the wards and works among the student nurses. Every morning the nurses gather together for prayers and then conduct prayers in the wards. The staff also meet weekly to pray for the special needs of the hospital.

Patients

Leprosy patients used to be isolated in the leprosy village where they lived with their families. Now only a few live on Leprosy Hill: those who need special treatment. Nearly all the patients can be treated with drugs which control the disease, so they can go home and live in their villages. They return at intervals to have a medical check and to collect a supply of medicines.

Most of us know something of Chikankala who has had both feet amputated because of leprosy. After thirteen years of being unable to walk, she now has her "new legs". She has been a grand witness for Jesus Christ, rejoicing even in her disability because it brought her to Jesus.

Jakub Biswas has also lost both feet and he too is a keen Christian. He has begun a correspondence course with the Bible School at Dacca



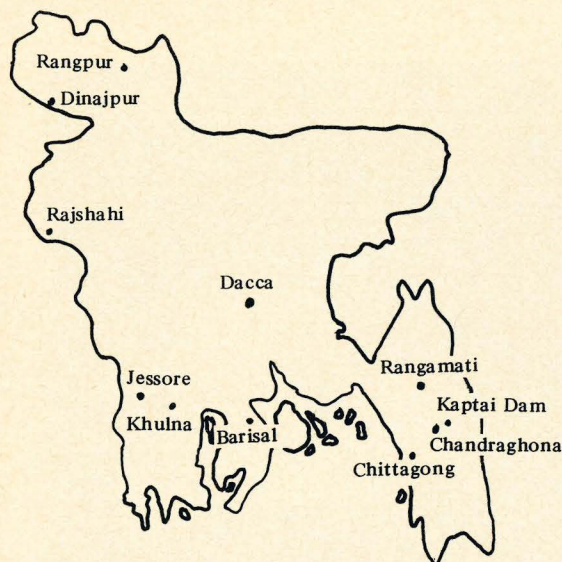
(left to right) Jubendra Trippera, Blesto Trippera, Nural Hague, leprosy hospital patients.

which should enable him to qualify as a pastor. He hopes in time to be pastor at the Leprosy Home and Hospital.

Bindya Barman is a seeker. He came into the hospital for an operation on his legs. While waiting in the ward, he heard others talking about their faith and he began to read the Bible. On the day of his operation he was very anxious, not on account of the injection or the prospect of having his leg in plaster, but in case the doctor began the operation without asking God to help them make him well.

* See Chaplain's report on p. 140

The Chandraghona



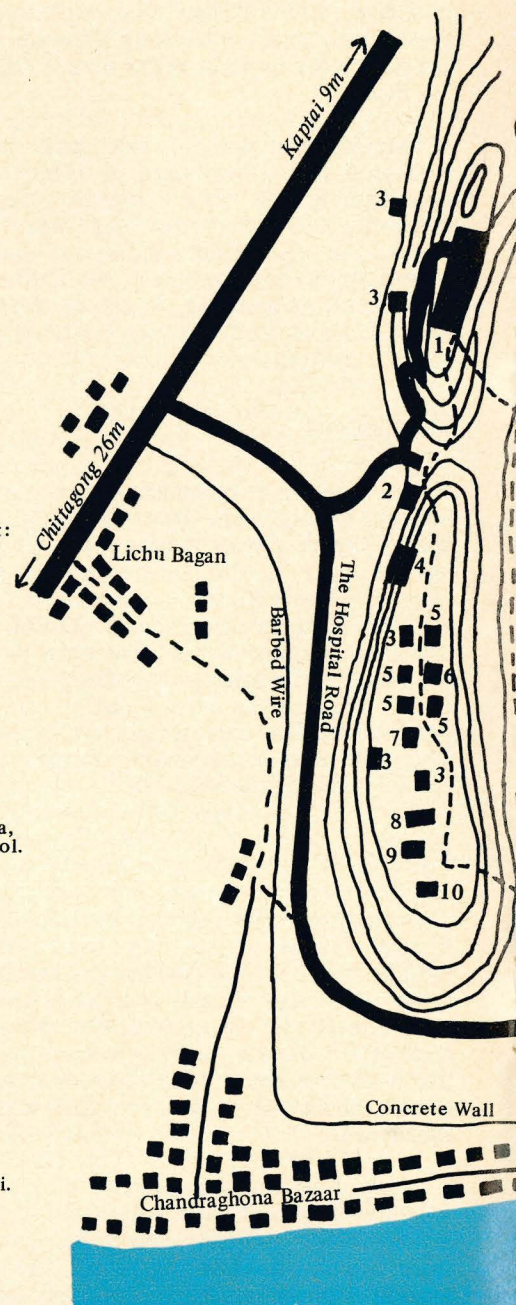
Key to Chandraghona Complex

Leprosy Home and Hospital

- 1 Leprosy Hospital – 3 male wards and outpatients.
- 2 Cookhouse.
- 3 Family accommodation.
- 4 Female ward.
- 5 Male hostel.
- 6 Rice store.
- 7 Weaving shed.
- 8 Pastor's house.
- 9 Church.
- 10 Ma Ching Ma's house (the first leprosy patient at Chandraghona).
- 11 Farm buildings.
- 12 Farm supervisor's house.
- 13 Leprosy home Majhi's house (organises work teams, bazaaring and general internal maintenance).
- 14 Paramedical workers houses.

Christian Hospital

- 15 Male night nurses' hostel.
- 16 Domestic staff accommodation. Now called Shahajokormochari i.e. washermen, sweepers, cooks, door men.
- 17 Home of Dispensary Supervisor: Mr. Bipul Mondal.
- 18 Home of Workshop Supervisor: Mr. Joseph & Madhobi Baker (wife is a ward sister).
- 19 Home of X-ray technician: Mr. Shishir Byapari.
- 20 Home of Meg Robinson, Ann Rudland & Jackie Whitelock.
- 21 Home of Mr. John G. Davies & Assistant Storekeeper Mr. Jibon Halder & family.
- 22 Home of Dr. & Mrs. R. Hart & family.
- 23 Male nurses' hostel.
- 24 Male nurses' dining room.
- 25 Male nurses' cookhouse.
- 26 Home of Medical Superintendent: Dr. S. H. Choudhury.
- 27 Home of Tutor: Mrs. Ranu Gain.
- 28 Home of Hospital Chaplain: Rev. T. K. Sarcar.
- 29 Home of Lab. Technician: Mr. Prem Raksam.
- 30 Home of Storekeeper: Mr. Protap Biswas.
- 31 Home of Dr. S. K. Baroi.
- 32 Home of Cashier: Mr. Robin Sammader.
- 33 Male nurses' hostel – also accommodates compounder students and single male members of staff.
- 34 Home of Mr. Dan Kumar Chakma, a teacher at the government school.
- 35 Book Store.
- 36 Electricity transformer.
- 37 The Red Building comprising garage & workshop, physiotherapy dept, and main store.
- 38 Garage.
- 39 Bathroom.
- 40 Store.
- 41 Hospital cookhouse.
- 42 Private cabins.
- 43 Church.
- 44 Female nurses' hostel.
- 45 Female nurses' cookhouse & dining room.
- 46 Female nurses' bathroom.
- 47 Sisters' house.
- 48 Home of two Bengali sisters – Mrs. Gauri Sarker & Miss R. Baroi.
- 49 Female night nurses' hostel.
- 50 School buildings.
- 51 Home of Mr. Thwengya Khyang who works locally.
- 52 Home of hospital steward: Mr. J. D. L. Mitter.
- 53 Home of assistant lab. technician: Mr. Santwal Baum.



Complex



(i) The Trippera Sundor is the boundary between the Chittagong District and the Chittagong Hill Tracts.

(ii) Khyangs are a tribe – very small and a village of them are settled near the hospital hence Khyang Para.



The private cabins looking towards the two storey block; ground floor, female ward; first floor, Nurses' Training School.

The Private Cabins

One problem that arises from the variety of patients coming to Chandraghona has been partially solved by the provision of four private cabins to house the better-off families with their patients.

Two children in one family were born with cleft lip. Silpi, the girl, was six years old and her brother Sapu only just over a year. Their father was a business man who wanted Sapu to succeed him in the business so he made enquiries and it was decided to operate on both children. The family moved into a private cabin and stayed while the children were under treatment. Both children have recovered well from the operation. Sapu will be able to work with his father when he grows up, and Silpi will have much better marriage prospects as she looks so much nicer.

Nurses in Training

The Training School is very important to the country of Bangladesh as there are only about five hundred trained nurses in the whole country and far more are needed.

Students selected for training live in the nurses' hostels and there are strict rules even for their leisure hours, in accordance with the custom of the country. They are, for example,

only allowed to have visitors permitted by their guardians, and then only on the veranda of the sisters' bungalow, in view of the nurses' hostel.

One student, Swimraching, is a local girl whose family have lived in Chandraghona for generations. Her father and sister have worked as cook for missionary families. Her elder brother trained as a compounder and is now on the hospital staff. One of her sisters trained as a nurse at Chittagong Medical College and is now a staff nurse.

After matriculation, Swimraching applied to do nurses' training at Chandraghona and was one of the twelve accepted out of thirty applicants. She has worked well in both studies and practical (not to mention spending annual leave gardening at home). Now she is in her final year and will take her government exams in December in medicine, surgery and nursing. If she is successful she will be posted to the Chittagong Medical College to take her midwifery training. Afterwards she will be given a government hospital staff nurse's appointment: another well-trained nurse to serve her people.

Another student, Usha, comes from Barisal, the flat delta area, where people fish or farm and travel by boat half the year. Usha is an Anglican who had already taken a two-year midwifery course at an Anglican hospital before applying

to Chandraghona to join the Hospital Certificated Course. At first it was difficult to adapt to being a student again, but Usha worked well and was always glad to help in the labour room. She was at Chandraghona during the 1971 disturbances with all the anxieties and danger.

Usha completed her course successfully and stayed on as theatre staff nurse for nine months, a good teacher and a reliable member of staff. By then she had been away from home for more than three years and her family wished her to move nearer to them. So, when offered a post with Save the Children Fund on the island of Bhola, she gladly accepted. Later she was promoted to area supervisor, the island having thirty clinics for the under-fives and a big immunization programme.

Christine Preston was able to visit Usha last year and was thrilled to hear how much her Christian witness and practical skills were respected by those responsible for the Save the Children Fund programme.

Sisters' Bungalow

While the hospital buildings, the nurses' hostel and some other buildings have been

modernized, others, including the sisters' bungalow, are in urgent need of re-building. In November 1973 the B.M.S. Women's Committee asked for a project for the women of the Baptist Churches in the British Isles to work for, and so the Women's Chandraghona Project was accepted.

The Project really started at Assembly 1974 and it aims to raise £10,000 in two years (in addition to the normal giving to Women's Work). Gifts have come in ranging from £1 up to £500. Some are from individuals who read a description of the bungalow in the March Missionary Herald. Large amounts have come from groups organizing coffee mornings and bring and buy sales, or even taking over empty shops for a week or two.

Up to the end of June the total amount received was over £7,000, so there is a good chance of achieving £10,000 before Assembly 1976.

Please send your individual or group gift to
**Women's Secretary,
 Baptist Missionary Society,
 93-97 Gloucester Place,
 London,
 W1H 4AA.**



Ailsa Muir (New Zealand physiotherapist) carrying Chikankala Chakma. Her husband Chikanya is to the left.

Chandraghona photographs by Christine Preston, art work for plan by Arthur Pallett.

More news after twenty years!

Were you a "Wonderlands" reader in 1956? If so, you may be interested in a follow up to something you read then! The final paragraphs of a story from West Bengal, entitled "*A ray of God's sunshine*", read:

"Imagine, therefore, my tremendous joy when this year I saw Kiron again—a lovely, fine woman of twenty-six years, wife of a headmaster, mother of three children and leader of the women of the little Baptist Church which they have established in the tea-gardens in Alipur Duars about two hundred miles away from our village. She has two daughters, both of whom are coming to the hostel which the B.M.S. has just opened for schoolgirls in the village.

"And Kiron is going to find work to earn enough money to pay the thirty shillings needed to keep them in the hostel. She wants her children to have the schooling and discipline and Christian teaching she so greatly appreciated. She is a very happy, strong character."

Here is the next chapter in the story by Morfudd Edwards, now retired and living in Glasgow.

Recently I had a long letter from Kiron, now aged about forty-six. Life continues to be full of adventure for Kiron, for she is the mother of eight

children, of whom the first six have taken the long and difficult journey back to their mother's village, where they have been resident in the Baptist Mission hostels and attended High Schools. Above everything else the parents (Kiron is the prime mover) wanted the young folk to have a Christian upbringing and the discipline of the hostel life! She valued that immensely herself.

The two older girls have now finished their school and college five or six hundred miles from home, the other in a college nearer home. Two of the remaining four girls are in the Balurghat Baptist hostel and attend local High Schools; the other two are at their own village school and prospects are not so bright for them as the financial burden is becoming too heavy for the parents. The father of the family is a village headmaster, and Kiron herself is a Baptist Union evangelist working amongst women.

The grit and determination and loyalty to God of this woman are quite outstanding. She and her husband are united in their resolve to bring up their children in the Christian way of life, so they have slaved to give them this opportunity. It would have been so easy for them to say they could not afford this, and just to educate them in local government schools, leaving out for them the discipline of hostel life which in the past has had such a formative and lasting influence on young people of the Christian community.

I thank God for every remembrance of Christian women like Kiron.

Hospital chaplain's report

The following facts, taken from the report of the Rev. T. K. Sarkar, Hospital Chaplain at the Chandraghona Hospital, Bangladesh, shows the strength of the witness that is being made.

"Sold—159 Bibles, 335 New Testaments, 62 hymnbooks, 9 English Bibles, 52 English New Testaments, 109 Christian books.

Free distribution—7 Bibles, 12 New Testaments, 4000 tracts, 39 Christian books, 3000 booklets, 50 English booklets.

Three-quarters of the books sold were to non-Christians, and the free distribution was all to non-Christians. 7 former patients are now doing Bible Correspondence courses. Each Sunday morning about 30-35 non-Christian patients attend the short service in the outpatient department waiting area."

There is a desperate need for more senior trained nurses at the Chandraghona Hospital and if you feel that your nursing qualifications could be used within the missionary team at this Christian hospital, write to Rev. Mrs. A. W. Thomas, c/o B.M.S. 93 Gloucester Place, London, W1H 4AA.

Conference for Business and Professional Women

The conference is held annually and this year it will be on Saturday, 18 October, at the Mission House. Each auxiliary has been invited to send a delegate.

After the conference, delegates will be ready to pass on something of what they have heard to groups in their areas. Why not invite your delegate to speak at a group meeting or write a report for you to read?

CALCUTTA

The Rev. Ernest Madge, the General Overseas Secretary of the B.M.S. is spending some months of this year in Asia. When in Calcutta, India, he wrote about different aspects of life in that city and the articles will be appearing regularly in the Missionary Herald.

IT was 5.15 a.m. Sunday morning 27th April and flight BA 870 was approaching Calcutta airport. The captain told us over the inter-com that the temperature even that early in the morning was 27C, 81F. When the aircraft came in to a halt and the doors were open, I sniffed the air and knew indeed that I was back in Calcutta. It was hot and had a steamy feeling and a smell which typifies Calcutta for me, like a laundry, or the exhaust of a coal fired railway engine.

Driving into the city between 6 and 7 a.m. we overtook buses already crammed full, with people hanging on to the outside by various precarious hand and foot holds. The street markets were already functioning and by Sealdah station, refugee families (where do they come from, there have always been refugees at Sealdah!) were sorting out their rags and preparing to cook something, though what, was not visible, on tiny fires on the pavement. In contrast with the dirt underfoot, the gol mohar trees were glorious to behold, with their brilliant red flowers against the drab buildings and blue sky.

A little further on, there were two of Mother Teresa's sisters waiting for a bus, setting out on some errand of mercy. Which led me to reflect on the many varieties of church work in Calcutta. There is the Cathedral, as it is still called, though the former Anglican churches are now part of the CNI, looking like a bit of England dropped down in India. Our ancestors, particularly the establishment, left their work in India in the form of buildings just like the parish churches of England. In those days the Cathedral was the church of the British Raj at prayer, but nearly 30 years of independence have brought a wonderful transformation. The building still looks out of place but it is used by a lively Indian congregation, with a devoted and able

Indian presbyter, engaged in social, medical and relief work throughout the city.

The Baptist churches of Calcutta are not quite so English, though they have the pillars, verandas and shuttered windows which distinguish the buildings put up by the British in the 19th century.

Calcutta is a city of many languages which is seen clearly in the congregations. They worship in English, Bengali, Hindi, Oriya, Telugu, Chinese and several other languages. There are the Armenian Churches now little used as the Armenians slowly move away to the UK and other countries. There is the "Portuguese Church" so called, a Roman Catholic Church, built by the early Portuguese settlers, and a reminder that there were churches in Calcutta before William Carey. His contribution was to turn the thoughts of the Churches outwards towards the Indian population, between whom and the foreign population, a wide gulf existed, which few sought to bridge.

The B.M.S. presence in Calcutta is only a fraction of what it used to be. Only one missionary resides here permanently, Miss Joy Knapman, though two retired missionaries, Mr. and Mrs. L. R. Hazelton are in charge of St. Mary's Home, an Anglo-Indian charity for old ladies. Miss S. Masterton who works among students, is a member of Charlotte Chapel, Edinburgh. Very few missionaries but the 17 Baptist Churches of the Calcutta and Suburban Baptist Union continue the witness in one way and another.

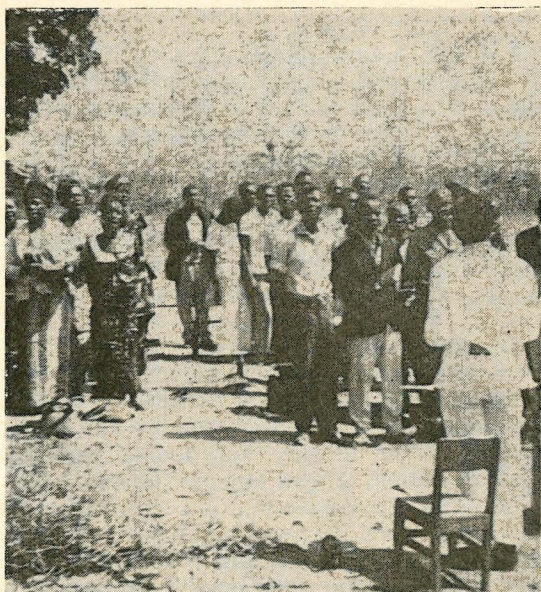
Calcutta is hot, dirty, noisy, crowded but God's people are here. Some churches could be called well-to-do with congregations of well-educated capable people holding responsible and well paid jobs. Others are much poorer and lacking in leadership. Some of them have numbers of Anglo Indians for the most part down-at-heel and neglected, a rather pathetic remnant of the old days. Three churches are composed of Telugus, workers in the jute mills that line the banks of the Hooghly, now facing unemployment and redundancy because of the depression in the jute industry. Then there are the Chinese, hard-working shopkeepers and artisans for the most part. All these churches are seeking to serve Christ in one way and another. They ask our fellowship and prayers.



Stanley Mudd, M.A., takes up his appointment as an Overseas Assistant Secretary from 1 September. Mr. Mudd served as a missionary in India and Bangladesh from 1953-72, when he returned home to a teaching appointment. His parents were missionaries with the B.M.S. in China from 1906-47, and his brother is currently warden of the Missionary Guest House, Selly Oak. Mr. Mudd is married and has two sons who attend Eltham College, the school for the sons of missionaries.

Andre Ntemo has written describing the first service of worship held at Maquela. His letter is printed in full on the back page. When you have read it you may wish to send a gift to the B.M.S. to assist in the resumption of their work in Angola.

Other letters tell of the plight of the returning refugees from Zaire. They have no homes and very little food but are rejoicing in their freedom. The photograph below shows part of the congregation at worship on 18 May.



Missionary Record

Arrivals

- 1 June. Mr. and Mrs. O. W. Clark and family from CECO, Kimpese, Republic of Zaire.
- 14 June. Rev. C. J. Parsons from Sao Paulo, Brazil.
- 16 June. Miss M. Kingsley from Gorkha, Nepal.
- 17 June. Mr. J. Spiller from CECO, Kimpese, Republic of Zaire. Rev. J. O. Wilde from Dacca, Bangladesh.
- 26 June. Rev. and Mrs. (Dr.) W. T. Morgan and son from Delhi, India.

Departures

- 1 June. Rev. A. Ferreira for Curitiba Brazil, via Portugal.
- 24 June. Dr. E. Marsh for Berhampur, India.

Deaths

- 9 June. Rev. A. N. Sears (Elected General Committee 1935-38; 1952-75; Honorary Member since 1975).
- 19 June. In Worthing, Rev. Albert William Hillard, aged 82 (Zaire and Angola 1917-53).

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address (23rd May, 1975 to 23rd June, 1975)

General Work: Anon., £1.00; Anon., £8.00; Anon. (Bangor), £20.00; Anon., £10.00; Anon. (G.W.), £1.00; Anon., £7.00; Anon., £10.00; Anon., £15.00.

Medical Work: Anon. (M.C. Edinburgh), £3.00.

Relief Work: Anon., £1.50; Anon., £6.00; Anon., £2.50.

World Poverty: Anon. (Edinburgh), £3.00; Anon. (R.P.), £2.00.

LEGACIES

	£
Mrs. E. M. Clark	2,000.00
Mrs. E. L. Edmondson	500.00
Mr. L. A. Gales	250.00
Mrs. E. K. Gleghorn	425.00
Mrs. E. Holroyd	50.00
Mrs. J. E. Mann	95.40
Florence S. Messenger	200.00
Miss D. L. Newman	100.00
Mrs. L. M. Scott	100.00
R. G. Walton Turner	100.00
Mr. D. A. Weakley	10,016.19

Word and action to raise funds

The Whetstone Baptist Church, Leicester, held a sponsored twelve hour Bible reading. The aim was to read the whole of the New Testament. They managed to do this and, as a result, raised £85.00 for B.M.S.

Stony Stratford Baptist Church has a lively group of young people. Susan Brazell (aged 10) and two friends organized a small garden party which brought in £10.50. The following Saturday the Bible Club had a coffee and games morning which resulted in a further £9.50 being raised.

The local B.M.S. secretary received a cheque for £20.

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C.P. 37 Maquela do Zambo,
Distrito do Uige,
ANGOLA.

Dear brother/sister in the Lord,

Many greetings in the name of our Lord Jesus Christ who loves us and freed us from our sins. To Him be glory for ever and ever.

Don't be surprised, I am writing you from my country, Angola, at Maquela where I am since 30 April 1975. I am writing this letter to you as one responsible for the ministry of the Lord at Maquela.

As many of you know, the three fields of activity of the B.M.S. were unoccupied since 1961. Considering the change of the situation since 25 April, 1974, and the declaration of Portugal to give independence to the people of Angola, the B.M.S. sent two missionaries to visit Angola, Rev. H. F. Drake and Rev. F. J. Grenfell, (February–March 1975). They visited Angola during three weeks. After their visit, they decided that from the beginning of April some Angolan pastors have to return to Angola to begin the ministry of the Lord. So, my name has been put on the list of the Kibokolo church area, with four others, at Béu.

When I arrived, I began my ministry by making contact with the people. People are very happy to have a Protestant church, especially the Baptist. After making the contact, we started our first worship on 18 May.

So, I would like to call this letter an historic letter. Why? Just because since the B.M.S. started this ministry in Angola in 1879 at San Salvador, and in 1899 at Kibocolo, it is the first time to have a Protestant community here. The day of 18 May was a wonderful Sunday for us at Maquela. It was an anniversary day of Pentecost for the Christians through the world. It was a windy day, that let us think of the strong driving wind the day of Pentecost. The first worship we had, let us think as well of the day the church began in Jerusalem. It was really a joyful day for us as for all Christians through the world. Many persons gave testimonies. Forty-one persons attended service the first Sunday and the second Sunday, on 25 May, fifty-six attended. We thank God for His wonderful love. We are praying outdoors and we use bamboo pews to sit. Continue to pray for us and for our country.

Being back in our country does not mean that it is the end of all problems. The problems do not lack. We know that we will face many other problems, but we still put our faith in the Lord. We still believe that God will not leave us alone. He, who solved many of our problems, will help us to solve those we are going to face. So, keep praying please for us.

Yours sincerely in the Lord,

André Ntemo

P.S. The need of missionaries is very important, doctors, nurses, teachers, pastors. Pray that some former missionaries or new missionaries come to help us. Thanks.

missionary herald

*The monthly magazine of the
Baptist Missionary Society*

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This month sees St. Luke's Sunday, the annual appeal for Medical Service Overseas and the publication of our B.M.S. Annual Medical Report. The Missionary Herald, therefore, takes another look at Medical work. In this article Dr. Ian Acres, B.M.S. Medical Director and this year's chairman of the Society writes on

A continuing medical mission

FOR a number of years, some people have been saying that the day of medical missionary work has come to an end. If by that they mean doctors and nurses no longer go from this country to jungle outposts, to start medical work and to "run the show themselves", then of course they are right!

Such medical work is no longer part of our Society's programme. What were previously "mission" hospitals are now under the control of national churches or management boards and doctors and nurses and paramedicals from this country form part of the staff. They are not there to "run the show" but to work in close co-operation with national colleagues, to strengthen the witness of the church through the healing ministry.

A process of devolution of responsibility has taken place and has reached different stages in different countries, and therefore the contribution which we can make will vary from place to place.

With the greater devolution which has taken place in India, it is perhaps tempting to think that they can "go it alone", but it is clear that in these difficult days it is still necessary for us to provide financial support so that Christian hospitals may be able to give a service to the needy and also maintain the training of Christian nurses.

Still new developments

In Bangladesh there are possibilities for exciting developments in leprosy work and in

community health care. A programme is being initiated with the help of specially trained missionary personnel to attempt to control leprosy, profiting from the recent advances in diagnoses and treatment and aiming to ensure rehabilitation of the patient after treatment. The need for community health work was made clear by the suffering which children endured in time of war, and while progress in under five clinics is somewhat slow, yet it is surely something which will make a real contribution to the country's future prosperity.

Turning to Zaire, and despite the possibility of increased government pressure, the Christian hospitals have tremendous opportunities, particularly in community health work and in training of nurses and medical auxiliaries; spheres of service which embody the Christian concern for a high standard of medical care which can reach the humblest peasant in the most out of the way village.

Developments of work in Brazil present a difficult problem. In such a rich country, the resources of our Society can hope to develop medical work of only a simple nature for the really needy. The long period necessary for a nurse to obtain Brazilian recognition puts a question mark against the possibility of rapidly developing the mobile dispensary work already started.

Consolidation and extension

Wherever we turn, opportunities abound: with less demand for doctors and nurses in Asia there is greater demand from Africa to strengthen the work in Zaire.

Now we must be ready to respond to any appeal made by the churches in Angola. With the unstable political situation no clear cut programme can yet be planned but it is likely that we shall be called upon first of all to give "relief" help and later in co-operation with the government and others to help build up an adequate medical service for Northern Angola.

In Angola alone, there is the likelihood of extension of the medical work of our Society, elsewhere it must be consolidation of what is already being attempted. Our resources may be limited, but let no one think that the day of medical missions is really finished.



Mondengo Eloko standing by a Toyota jeep used for public health work in the Upoto District, Zaire.

(Photo: J. Sillitoe)

We are taking medical care to the villages

by Jill Sillitoe B.M.S. missionary at Upoto, Zaire.

IT is 5 a.m. and the darkness is beginning to lighten in the east as I attempt to get the Toyota jeep out of the garage as quickly as possible. In fact the powerful engine refuses to do anything quickly and makes its usual roar as it bursts into life.

Eloko comes up with her baggage which she adds to the rest of the stuff, loaded the night before, we pack in a couple of other passengers and off we go.

So begins our monthly three day public health trip to the Budja region. Two hours later and 84 kms. of not too bumpy road further on we arrive at Yakomboksi, the centre of the region.

The people there have just come out from morning prayers and Pastor Gbamo and his family, the overseer, primary school teachers and other folk gather round to exchange greetings and news and collect their post if they are lucky. The main reason for our stop here is to pick up

the nurse who works in the dispensary here as he comes with us to the other villages.

Off again for a further 20 kms. stopping briefly at a village along the way to let them know we have arrived and will be holding the clinic in their village the following day. As we draw near to Yahonde we call out to the women to come quickly with the children so that we can start work. They wave and assure us that they will come but one wonders just when.

On arriving at the centre there is no one there, except the catechists family who live there, so out come the coffee and a sandwich for our breakfast which we eat while waiting for the women and children to gather.

When quite a good group have arrived we all go into the church where everyone can sit down. We start off with a Bible reading and a short talk followed by prayer and then give a health talk illustrated with drawings or flannelgraph. One can get some response while talking though it is difficult to judge if any of it is being really absorbed. Mostly they agree verbally but it would never occur to them to put anything into practice.

Over we move to the hut, where we hold the clinic. The children are weighed, examined briefly and given an anti malarial pill. All the

weights are charted so that the mothers can see how their children are doing.

If the child needs treatment or a vaccination, advice is given to the mother and they pass along to the nurse who will give the necessary medicine. Vaccinations for tuberculosis, smallpox, tetanus, whooping cough, polio and measles are all part of the programme but unfortunately polio vaccine has been unobtainable for some months.

Unnecessary death

Having seen all the children we begin examining the ante natal women but seeing these women often makes me feel so helpless. A woman comes with a bad obstetric history and a haemoglobin of 40%. "Make sure you go to the hospital for treatment and to have your baby!"

"But I have no money and who will look after the other children?"

I try to argue persuasively, give her some iron pills, some advice on diet and hope that she will make the effort to go the fifty kilometres before it is too late.

The sick people are treated and then on to the next centre that is situated on the river. Unlike the rest of the villages we visit, these are

fishing people and the child death rate here is very high due to a large extent, I believe, to village practices.

We wait and wait and eventually a few children and women come but such a small proportion of all those in the village. However, the toddler who had been having such a hard time with measles and diarrhoea is eventually much better, eating well and gaining weight by leaps and bounds.

On to Yangola where we stay the night at the home of Citizen Nojiki a student pastor. Friends soon gather round to say hello and most of the evening is spent sitting outside the house talking, interrupted by a very welcome meal of fish or chicken and kwanga followed by a good cup of tea.

During this visit we hear of the death of the girl with tuberculosis. They brought her to me a few months before, very thin and ill looking with a bad cough. On investigation it appeared that she had been under treatment for tuberculosis at a hospital about sixty kilometres away. She had come away because they had no money left to buy food. I had a long talk with her and her family and they agreed to take her back to the hospital. I saw her once more when they said they were waiting to sell the rice and then came the news this time that she has died. A life



**Mothers and children
assembling for a
clinic in the Upoto
District, Zaire.**
(Photo: J. Sillitoe)



A health talk being given to mothers by Mondengo Eloko in the church at Bobala, Zaire.

(Photo: J. Sillitoe)

that could have been saved if facilities were better and life was not held so cheaply.

The next morning we wait once again for the women to gather with their children. Again so few as many have gone to the fields which they are preparing for the new rice crop. Rice growing, markets, lack of money all too often come before the health of their children and at times it is difficult to remain patient, continually explaining, teaching and encouraging those who do come and the local church workers to persuade others to come regularly.

On to another two villages repeating the same things, rejoicing to see some children much better, sad to see others sick, happy to hear of safe deliveries and the arrival of new babies unspoiled by sickness and pain, continually advising these mothers in the care of their new babies "Please don't give your new baby enemas with pounded chilis (red peppers)!!"

Evening comes and once again we are back at Yakomboksi in the house of Pastor Gbamo. Sitting out the back with the women I catch up with the family news while the supper is being cooked on open fires. After I have had a good wash, in a bucket of hot water, we enjoy a happy meal, monkey being included in the menu this time!

Tonight is the night that the music group come round to practise and while we are still talking around the table sounds of the guitar, rattles and drum waft in through the open doorway! Soon they are in full swing singing in parts with a vigorous accompaniment serenading us until bedtime.

Lives saved?

The next morning there are patients to see at the dispensary, the books to check and the nurse to pay. Once again there isn't sufficient money to pay the nurse from the months takings and this isn't taking into account the cost of the drugs I take him each month. On with the clinics and I am thrilled to see that the lady who had been coming to the ante natal clinic was safely delivered of twins at the dispensary here—both girls weighing about five pounds each.

Work finished, we load up the jeep again and have a quick meal before the homeward journey, stopping off at one more village on the way home. Results? Difficult to assess but financially definitely a loss. Through vaccines and treatments and teaching I hope a few lives will be saved. Through our visiting, others may be encouraged as they see that we care, but above all I hope and pray that they may see that Christ cares.

Nurses are needed

by Dorothy Humphreys

The Baptist Missionary Society has approximately 36 nurses working overseas—in Hong Kong, Nepal, Bangladesh, India, Zaire and Brazil. What do we as nurses know about the work which they are undertaking in the name of Jesus Christ? Is there a line of communication? Yes!

We can gather information from our *Missionary Herald*, the *New Quest*, from prayer leaflets and the Prayer Guide. For nurses there is a special scheme known as the Baptist Nurses' News Scheme.

This Scheme was commenced in 1954, so it is now 21 years old. Its purpose is to bring information and up to date news from the missionary nurses to their colleagues at home and, because it is intended for nurses, whether trained or students—or in whatever sphere they may be working, it gives more technical details which are of special interest to the profession, and which cannot normally be found in the general literature of the Society.

Not only are our nurses working in six different countries, but under very differing conditions. For example, Anne Bothamley works at the Medical College and Hospital, Vellore, where there is adequate staff and equipment, where each department has its own 'head' and to which is attached not only the Nursing School but a College of Nursing offering a degree course for nurses.

In Brazil, where Helen Watson works, the Society is not connected with an institution but Helen has a mobile dispensary from which she conducts ante-natal clinics, teaches simple hygiene and advises folk, where necessary, to go to hospital or to be seen by a doctor.

Some of our nurses work closely with national doctors, others with 'missionary' doctors. Each one has a story to tell of what God is doing, of His enabling strength, of His grace, and it is through the *Quarterly News Letter*, in which articles written by the nurses are published, that this information is communicated.

But as all nurses who have had anything to do with the "Salmon" structure of management in hospitals know, com-

munications is two-way—up and down; down and up; from side to side! So the *News Letter* acts as this line, for us at home to receive news, but also for us to translate that news into prayer, concern and interest. Our prayers will release spiritual power, our concern will cause us to rethink our practical responsibilities towards Medical Mission. These, together with our interest, will encourage our missionary nurse colleagues in their day to day work of bringing wholeness to others.

If you are not a member, why not join? It costs 50p per year, which helps to cover the cost of postage and materials and you will also receive the Annual Medical Report of the Society. If you are interested and would like to know more about the Scheme, or to join, please write to me:

Miss D. A. Humphreys,
Medical Department,
Baptist Missionary Society,
93 Gloucester Place,
London, W1H 4AA.

and if you are already a member, how about introducing another nurse to the Scheme? I will gladly send you a letter introducing the Scheme, together with an application form.

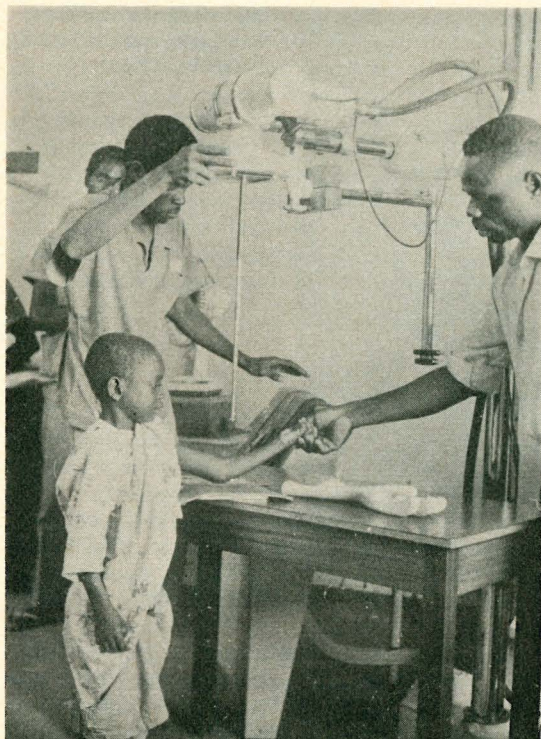
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A child who sustained a fractured elbow in an accident being X-Rayed at I.M.E. Kimpese, Zaire.

(Photo: A. Kimber)

A radiographer was needed

Audrey Kimber, B.M.S. missionary at Kimpese, Zaire, writes about her experiences as a radiographer.

It was in 1957 that I had my first contact with Kimpese. I was working in a bush hospital with the Balolo Mission, not as a radiographer, but as a general aide—Paul calls them ‘helps’. I had thought of giving up radiography to become a missionary in some other field of service. The contact with Kimpese at that time was an attempt to get a prosthesis for a leprosy patient who had had a leg amputation, but it was so expensive that we decided to get one from England instead.

By 1960 I was doing radiography again in the Mildmay Mission Hospital, London, and had become more convinced that God could direct and use radiographers abroad just as He could at home. In 1966 a prayer letter from Mary Fagg

told that Kimpese—she was there at the time—desperately needed a radiographer as their technician had left suddenly. I was absolutely certain, and subsequent events gave more evidence, that this was God’s will for me, and so I found myself, in December 1966, at Kimpese, knowing nobody, except the names Staple and Comber—names which went back to Carey Hall days.

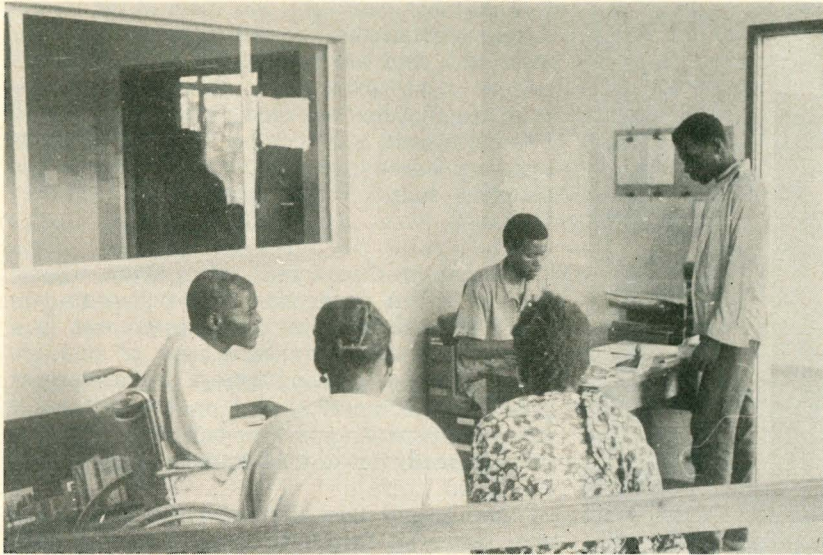
I was more than a little taken aback when I saw the X-Ray department. The darkroom was black throughout: the X-Ray room was in a state of chaos. A formidable array of nuts and bolts, minute screws and springs, and all sorts of pieces of machinery. I had understood that a new secondhand apparatus had been installed, and was ready for the master touch.

After several days of stumbling over ‘this and that’ and with threats to stop all work if parts were interfered with, I and the two young men who were to be my great helps in the next two years decamped to a room about 4 x 3 metres, which had been used for giving injections, down the crowded out-patients’ dispensary corridor. Here we worked amidst the noise, smell and heat of the out-patients’ department, steering our patients on chairs and trolleys with the utmost delicacy so as not to crush the two rows of feet lining the corridor.

Our table was a large wooden one, our apparatus a Balteau portable. The patient was placed or climbed on to the table, and the film cassette, stationary grid, where necessary, and X-Ray tube, were very carefully aligned. The tube had no centring device or light beam collimator, but thankfully it had an adjustable diaphragm. We learnt a great deal about accurate centring in those days.

When the films had been taken and the cassettes removed and the patient exhorted not to move an inch we hurried down the well filled corridor to our ‘black hole’ to see the results.

Sometimes we had to X-Ray patients in the wards, and for that we had to manipulate the Balteau, tipping it sufficiently to allow its too tall upright column to go through the doorways, and then the three of us would alternately struggle to push it up or hold it back on the inclines. It is a wonderful machine, still functioning, and filling in when our new machine breaks



**The waiting room for
X-Ray patients at I.M.E.
Kimpese, Zaire.**

(Photo: A. Kimber)

down. When I look back on those days, I marvel at the quality of our work and know for sure that those circumstances welded the three of us into a firm unity.

It was there in the cramped space of the injection room that we did our first and only ventriculogram (special brain examination) on a baby with an enormous head. It was done in the most unorthodox manner with a doctor holding the baby upside down and in other necessary positions; someone else holding the cassette, and the rest of us holding our breath. It was a great success!

It was also during this difficult period of the department's history that we had many interesting orthopaedic patients, who were under Dr. David Wilson's care. I remember well how deeply I was moved as I watched tiny children manipulating crutches, with legs in irons or plaster. Their courage and determination was extraordinary. There were others with tuberculosis spines and one little girl I shall always remember. She had already been in hospital a long time when I arrived, and had a tuberculosis hip and spine which kept her legs in a permanently bent position.

She was a pathetic little skeleton, and in spite of Dr. Wilson's attention and the nursing care, she went steadily downhill. It was painful for us to put her through the misery of X-Raying her

back and hip. Her mother was absolutely devoted to her, and so tender in caring for her. As a last resort she underwent a 'cleaning out' operation to get rid of the dead bone, and miraculously from that day on she improved to the point where she could be outside, stand without support and even walk unaided. How we praised God the day that she and her happy mother went out of hospital after more than a two year stay.

A new start

Suddenly we couldn't bear it any longer and made an attack on all the redundant apparatus in the X-Ray room, kept for ourselves the table and the fluorescent screen and a chest stand, and wheeled the Balteau for the last time down that corridor.

Sometimes during the dry season the water became so scarce that we hadn't enough to wash our films in. Sometimes during the wet season it was so brown with mud that we couldn't use it. On several occasions I have travelled over to Kivuvu in the landrover with a tank full of films to be washed in their lovely clean water, and then hung them on the line to dry during the lunch break. Our electricity supply was insufficient in those days as the hospital increased in size and domestic consumption grew.

In 1968 we heard news of a new department and new apparatus, and by 1970 we were installed in a brand new building with a brand new Philips machine. By this time I had acquired two new assistants, (the other two having left and got good jobs elsewhere.) Both of these two were clerks and knew almost nothing of the basics of radiography and so we had to fit lessons into the day. The best way of learning is by practical experience and explanation. We had plenty of opportunity as our work increased rapidly.

Rats cause delay

It was unfortunate that the new apparatus arrived a year before the department was finished and had to be stored, because it gave the ingenious rats plenty of time to eat the plastic covering of the wire in the table motor, and so it wasn't until six months later—the time it took to get replacements—that we really started to make the best use of our new apparatus.

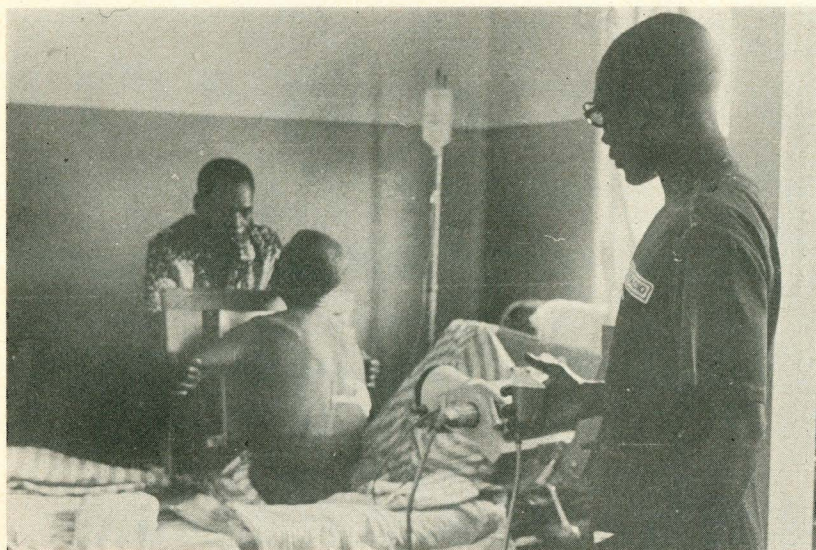
We also had a new light portable unit which we use in the wards with much greater ease. Sometimes we have had to take it down to the Guest House for private patients. This entails loading it on to a 'pick up' and going at 6 m.p.h. on our rough roads to deal with the matter in hand. This year a beautiful new cement path has been constructed connecting the Guest House with the Hospital.

Due to the fact that Kimpese is on the main road between Matadi and Kinshasa, and because of this road's good surface it invites excessive speeding. Because of its length and the fact that Kimpese is just about half way between the two towns, many lorry and taxi drivers 'enjoy a good drink'. This and other factors are responsible for the many accidents, which fill up our beds with broken heads, legs, arms and ribs. Our orthopaedic department is always full—not only with fracture patients but people with tuberculosis, bone tumours and paralysed limbs due to falls from palm trees while cutting nuts.

Our orthopaedic work is extremely interesting. We have many children, who, after a fall, suffer supracondylar elbow fractures; broken arms through falling out of mango trees; broken legs through football, or falling into holes, or being pushed over by a friend!

There are women with broken necks due to slipping on muddy paths or river banks with heavy basins of manioc on their heads, and nowadays many men who are working in heavy full time employment with back troubles.

We have two cement factories in the vicinity and these supply us with hundreds of routine chest X-Rays. Then there is the continual stream of tuberculosis patients, and their check-ups over the years. We do perhaps 50 new and old tuberculosis cases a week.



**The mobile X-Ray unit
at work in a ward at
I.M.E. Kimpese, Zaire.**
(Photo: A. Kimber)

Now that we have our new paediatric ward, we are becoming more skilled in dealing with the problems of X-Raying tiny babies and unwilling children. We have done some very interesting examinations of one or two day old babies with congenital abdominal deformities, which have been successfully operated on.

One day we received a very emaciated little boy who would not speak. "A barium swallow, please!" First of all we took a routine chest film and discovered a curious foreign body high up in the oesophagus. All sorts of questions produced no answers so we gave him a little Barium to swallow, which he did with great difficulty. It was discovered that a very small amount of fluid passed the object, so he was scheduled for surgery. The whole oesophagus was removed, and a square object was found embedded in it. The surgeon very cleverly exchanged the oesophagus for a piece of small intestine and the whole situation was changed. What a bright happy little boy went out of hospital some weeks later.

One day a lovely young woman came to my house bringing me a present of eggs. "Do you remember me?" she said. I was afraid I didn't, although I remembered her name. She was a patient brought some time before suffering from advanced tuberculosis. She had two tiny children and I helped her at the time with food

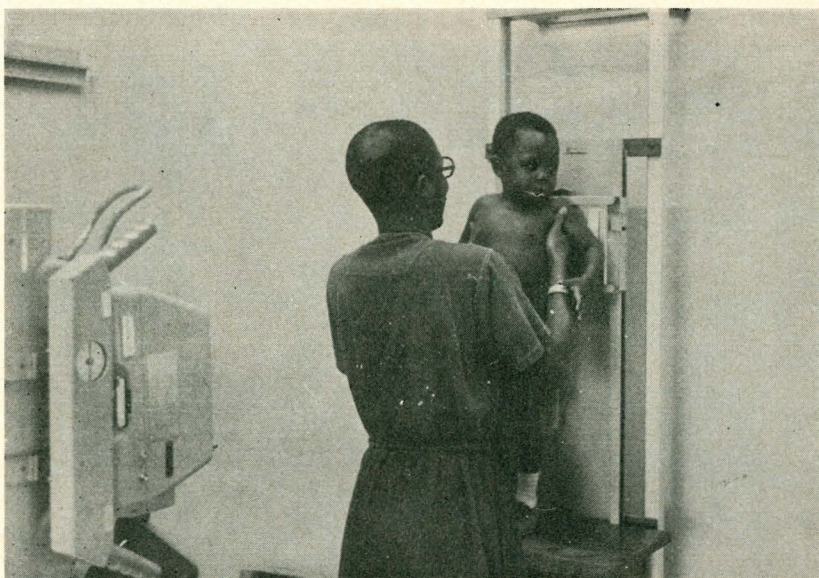
and some clothing from the supply sent to us. She had come back for a check up after a two year holiday, looking well and happy.

One thing that impresses me about our patients is their uncomplaining attitude to real suffering. I've rarely seen suffering endured with such fortitude. There are the young men who think they're dying with the slightest knock, but so often fear is behind it. With my limited Kikongo I try to help them to see what Christ suffered to bring them Life, and to teach my assistants to deal with all patients with gentleness and patience.

Many times we have patients who have never been in hospital before and have never had an X-Ray; they are confused and frightened and need to be treated with understanding and love. It does take patience to try and get an elderly man or woman to hold their breath, even when the explanation is given by a relative. There are many dialects of the same tribal language, and even the Zairians are perplexed at times to know how to deal with their own people.

There is no doubt that the X-Ray department is a school for patience, gentleness, self-control, and perhaps above all, love, joy and peace. There are laws against many things now in the world, but against these, praise God, there is no law—and together we are learning.

Ndombussi Menga, now in charge of the X-Ray Department, at I.M.E. Kimpese, Zaire, with a young patient.
(Photo: A. Kimber)





A Christian hospital in Asia bears witness to the compassion exercised by many medical missionaries. In this article Frank Wells, until recently B.M.S. Asia Representative, writes of B.M.S. involvement in medical work in S.E. Asia.

Our share in medical work in Asia

In a sense, all the medical work done by the Baptist Missionary Society in Asia, is co-operative.

Take the case of Berhampur. The Christian Hospital for Women, in Orissa, not only receives a generous government grant for its nurses' training, but also over the years has received very generous donations. Recently, World Vision of the United States of America gave an autoclave costing 20,000 rupees, which greatly helped the hospital in its day to day budget.

Or take Udayagiri, the hospital 87 miles north-west of Berhampur in the Pulburi District. Here again, the hospital is helped by all sorts of

agencies, Christian and government. Just to take one example, the Leprosy Mission gives a generous donation for the support of the Bulusuga Leprosy Village.

Another hospital which illustrates this point is the hospital in Chandraghona, Bangladesh. Chandraghona, our largest hospital in Asia, not only receives money from Societies as the Christophel Blinden Mission, and Tear Fund, but also receives workers from the Bible and Medical Missionary Fellowship, the International Christian Fellowship and the Red Sea Mission etc., which second people to the hospital to work for a time. So we can see that in all our medical work there is co-operation with other societies, other bodies and even with the general public.

The case of Diptipur in West Orissa is a special one. It was set up as a co-operative venture. The site was discovered and the buildings constructed by the U.C.M.S. (Disciples of Christ America), with which the B.M.S. is a partner in the work in Orissa. More recently, because of the disastrous famine which has hit

that part of the Sambalpur District it has received massive help from overseas, from such agencies as, Oxfam, Christian Aid, Tear Fund, Operation Agri and the Relief Fund of the B.M.S. But for this aid many hundreds of people would have died in the Padampur Sub-Division of the Sambalpur District. This is an excellent example of the way in which one piece of B.M.S. work co-operates with many agencies and many people. Christian Aid volunteers have been at work in the hospital and have been of great assistance to Mr. and Mrs. Alan Casebow, and Sister Marilyn Mills.

Training

To turn now from those hospitals which have had the label, Baptist Missionary Society attached to them, as it were, we consider other pieces of medical work in Asia with which the Baptist Missionary Society co-operates.

Let us start with Ludhiana. Situated in the Punjab in the north-west of India. The Ludhiana Christian Medical College Hospital was founded by Dr. Edith Brown, later Dame Edith Brown, in 1894. Dr. Brown was a missionary of the B.M.S. and she had a vision of the need of Indian women for medical treatment. Due to the suspicion of the women patients of male doctors, many of them would see no doctor at all and literally were dying in their own homes. To meet this need Dr. Brown started medical training for women doctors in Ludhiana and this work, started with such great faith, has grown into the massive co-operative Institution which we see today.

Although the Ludhiana Christian Medical College is, indeed, a co-operative venture, in the fullest sense, there have been many Baptist missionaries who have worked on the staff of the College and the Hospital. To name but a few, Sister Edna Throup was for a time the Nursing Superintendent. Sister Jean McLellan was also Nursing Superintendent of the hospital and it is to her credit that she was able, during the years she was in Ludhiana, to start the College of Nursing.

It is remarkable that B.M.S. missionaries have been responsible for starting not only the medical training, but also the Nursing College in Ludhiana. Mr. and Mrs. A. G. Bennett were

for a number of years on the staff. Mr. Bennett was the Business Manager and brought to the work of organizing the hospital his very considerable administrative expertise. Mrs. Bennett also worked in the hospital, as she is a doctor. Sister Margaret Smith has been working until recently at Ludhiana, in the Community Health Project. For a time she was out in the district at Narangwal. These missionaries and many others like them have brought their great gifts to the work of the co-operative Institution.

Vellore is the other Christian Medical College in India, started by Doctor Ida Scudder, an American lady. It was to meet the very same need that Dr. Brown saw in the Punjab, but Vellore is over 1,000 miles to the south in the State of Tamil Nadu. Students come from all over Asia to study in this great college. At the moment the B.M.S. representative on the staff is Sister Ann Bothamley. During her term of service she has worked in the intensive care ward of the Thoracic Surgery Dept.

Moving across from South India we come to Hong Kong. In Hong Kong there is the Rennies Mill Clinic. Picturesquely situated in Junk Bay, the Clinic was started to help the many hundreds of Nationalist refugees who had settled there after fleeing from the Communist armies in 1951. In fact, many of the sufferers were found to be soldiers of the Nationalist forces.

A refuge

The missionaries, who had been working in China, started work among these refugees and gradually they realized that far more was needed than just haphazard medical treatment. As the poor people came in for treatment to the Clinic it was found that so many of them were suffering from tuberculosis that a new institution was required. The result was the Haven of Hope Sanatorium situated a few hundred feet above the clinic.

Then in turn it was seen that when the sufferers from tuberculosis were in the sanatorium, their children were in great need and destitution. So to look after the children the Sunnyside Children's Preventorium was built, again, above the Haven of Hope Sanatorium. These three, the Clinic, the Sanatorium and the Preventorium, comprise the Junk Bay Medical Relief Council. This is an

Interdenominational and International Body which gets its support from all over the world. From the U.S.A., from Britain, and also from the Scandinavian countries.

Recently the income of the Rennies Mill Clinic has dropped, because of the non-receipt government grants. Consequently, some of the departments of the Clinic have had to close. Sister Dorothy Smith has found a useful opening in the Christian Medical Hospital in Kwantong, near Kowloon in the new territories. This huge Institution of 550 beds, not only deals with in-patients, but has a large out-patients department and much community health work in the surrounding high-rise flats. It is in this community health work that Sister Smith is engaged just now. The Medical Superintendent of the hospital is Dr. E. H. Patterson of the Council of World Mission.

Mountain medicals

No account of co-operative medical work in Asia would be complete without thinking about the work in Nepal. Work in Nepal started by Dr. Robert Fleming (doctor in Zoology), and Dr. (Mrs.) Fleming (a medical doctor), was from its very origin a co-operative effort. Today there are 180 missionaries in the country from 30 different Missionary Societies and Agencies. Included in the B.M.S. representation of eleven missionaries are two medical workers and an office secretary, working in the Community Health Department. Anna Weir is a nurse working in the very isolated Okhaldhunga Dispensary. Seven days walk from Kathmandu, this place is virtually cut off during the monsoon. During the rest of the year it is supplied by air. Miss Weir spends much of her time in the day to day work of the dispensary, but she also has opportunities of touring in the near-by villages.

There are many preventable diseases working havoc among peasant folk of Nepal, such as, hook worm, dysentery, typhoid and many others that could be prevented if the necessary precautions were taken, and can, indeed, be virtually eliminated by good community health teaching. Miss Weir and nurses like her also spend much time in teaching mothers the care of their infants in under-five clinics. They see that the babies are given the necessary immunization injections at the correct time. They see that the parents give their children a more

balanced and nutritional diet than they have been receiving in the past. In this way they are seeking to build a healthier Nepal.

Another Public Health nurse, at Amp Pipal, is Sister Sylvia Slade. For many years she has worked at Tansen, a large hospital in central Nepal. After furlough she went to Okhaldhunga and for a time was the only foreign missionary in the dispensary. Miss Slade then had a spell at the village of Bungmati, in which she was working as a Community Health Nurse. Bungmati is typical of so many villages in Nepal, which still seems to live in the Middle Ages. More recently Miss Slade has been working at Amp Pipal, several thousand feet above the Kathmandu Valley.

Eileen Talbot, although not a medical worker, is working with the Community Health Project in Kathmandu, as the Administrative Secretary.

Dr. Iwamura is one of several Christian Japanese who are working with the United Mission to Nepal. He is a world authority on community Health.

In these ways our missionaries throughout Asia are engaged in the great task of healing. All of them would say that their work is enriched as it is done in co-operation, and with the help of many other agencies, missions and Christian medical workers.

BROADCAST APPEAL FOR CHRISTIAN MEDICAL SERVICE OVERSEAS

**SUNDAY, 12 OCTOBER
11.10 a.m.**

**on B.B.C. Radio 4
by**

Dr. Anthony Barker, C.B.E.

This appeal is organized by the Conference of Missionary Societies in Great Britain of which the B.M.S. is a member.

SERAMPORE

The Rev. Ernest Madge, the General Overseas Secretary of the B.M.S. is spending some months of this year in Asia. When in Calcutta, India, he wrote about different aspects of life in the district and the articles will be appearing regularly in the *Missionary Herald*.

"I have to go to Serampore tomorrow morning, would you like to come?" As I wanted to call on the College librarian, I was glad to have company and we set off after breakfast to make the journey by train.

To get to Howrah station one has to cross the river Hooghly by Howrah bridge built by the British and then thought to be adequate for the foreseeable future. Today, in the rush hour it is crammed with vehicles and pedestrians, and a second bridge is being planned, which is not surprising when you remember that this bridge is the only convenient way across the river for the population of Calcutta, for much of West Bengal and indeed of Bangladesh. The alternative is a detour of many miles.

At 8 a.m. the bridge was comparatively empty but the stream of office workers, mostly walking across the bridge from Howrah to their work in Calcutta was beginning to build up. The pavement was lined with hawkers selling everything from toys and trinkets to fruit and sweetmeats. No one seemed to buy anything—starting a stall is the stock answer to unemployment, though how

do they earn enough to pay for their stock, let alone make a profit?

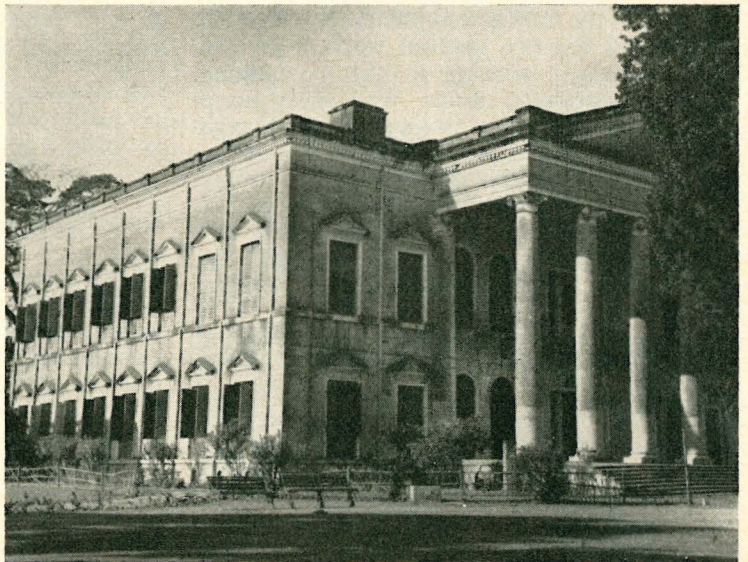
The view from Howrah bridge is fascinating. The broad flow of the river, the water as brown as milk chocolate, bringing silt from the hills which they say is slowly destroying the port of Calcutta. There are the barges, some of them carrying tea from Assam: the sailing craft and the occasional tug; and closer to the bridge, the bathers performing ritual ablutions in the holy river.

On to Howrah station. Surely there is no more crowded station in the world. The fans overhead whirl continuously under the girders of the roof. The concourse is full of hawkers offering bananas, oranges, water melons, biscuits, sweets, soft drinks, peeled and sliced cucumbers sprinkled with water to keep them fresh, toys, hand bags, suitcases—everything that

a traveller can possibly want.

Serampore is 20 miles from Calcutta. The second-class fare is approximately 10 pence. Rather cheaper than the Bakerloo line. We are going against the tide of travellers, so it is easy to get a seat. Out through the suburbs of Calcutta past large factories, steel mills, foundries, car assembly plants, chemical works with little groups of houses in between. One of the mysteries of Bengal is that many of the houses look half finished and the rest seem to be falling down. So it is all the way to Serampore.

From the station we take a rickshaw. It is meant for two, but Indians must be narrower than English folk! Soon we are nearing St. Olave's, the Danish Church, dating from the time when Serampore was a Danish colony, with some of the old guns still in front. Near by is the gateway into what used to



Serampore College, founded by B.M.S. missionaries, Carey, Marshman and Ward in 1818, still retains much of the original building. The Senate of Serampore brings together many theological colleges in India.

be the governor's house. The church and the house were familiar to Carey, Marshman and Ward. As we go we glimpse the river on the left and soon are in William Carey Road, which leads along the river bank to the College.

It is vacation. There are a few students reading in the library. Most of the staff have gone on holiday, including our B.M.S. representative Dr. Edward Burrows and his wife and two boys. They have gone to Darjeeling to get out of the heat for a little while.

My business was to look at four folio volumes containing short biographies and details of all the early B.M.S. missionaries, as well as a wealth of other early material. The folios were collected by Rev. E. S. Wenger, grandfather of Rev. Leslie Wenger and most of it seems to be in his handwriting. The folios are being damaged by much handling. To photocopy them would be difficult, to type out the contents would be laborious, but something ought to be done.

Back to Calcutta in the heat of the day, this time in a crowded train. As we go we are entertained by a blind singer and offered patent medicines. On Howrah station we acquire a good big water melon for Rs.8/-. After an argument with the taxi driver, we arrive at "44" in time for lunch. What was achieved by the trip? Not much, except respect for Calcutta's commuters who make the journey we made every week day. Is it any wonder that in May, when temperatures rise to over 100F, quarrels easily break out and deacon's meetings are to be avoided!

Tribute to a headmistress

Vera Armond relinquished her British citizenship in 1961 and became a citizen of Sri Lanka. As such she was able to continue as headmistress of the Matale Girls School, a position she had held as a B.M.S. missionary from 1950, when it was taken from the B.M.S. into the national educational system.

She died on 3rd August at the age of 56 and the citizens of Matale, Sri Lanka, paid extraordinary tribute to her. In accordance with Miss Armond's wishes, her body had been laid in the centre of her living room at the school of which she had been such a distinguished headmistress. During the three days prior to the funeral several thousands of people passed through the room. The whole town went

into mourning. On the day of the funeral a large deputation of Buddhists came and paid silent tribute. The Muslims followed, and then the Hindus. After a service in the house the coffin was taken to the church for the main service. Then, at the request of the townspeople the coffin was carried right round Matale, a distance of about four miles, different groups of volunteers serving as bearers. It is estimated that about 15,000 people lined the streets.

Before burial at the cemetery, representatives of twelve organizations made speeches. The Anglican Bishop of Kuranegala sang a prayer in Sinhalese chanted style, Rev. Cyril Premawardhana saluted her memory on behalf of the Baptists and Rev. Stephen Welegedera pronounced the word of committal. She was interred in a grave next to that of Rev. Stanley F. Pearce, a former B.M.S. missionary.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address (24th June, 1975 to 22nd July, 1975)

General Work: Anon., £5.00; Anon., £69.07; Anon., £3.15; Anon. (Sale of Jewellery), £1.50; Anon., £1.00.
Women's Work: Anon. (Prove me), £5.00.
Medical Work: Anon., £0.40; Anon. (Edinburgh), £3.80.
Relief Work: Anon., £10.00; Anon., £10.00; Anon. (E.M.W.), £5.00.
World Poverty: Anon. (D.M.) £20.00.

LEGACIES		£
Mrs. E. Chatwin	..	25.00
Mrs. M. W. Hammer	..	100.00
Mr. H. D. James	..	205.37
Miss J. G. H. Jones	..	3,000.00
Susanna Lee	..	1,250.00
Miss E. Miles	..	500.00
Mr. D. A. Weakley	..	10,679.52

Missionary Record

Arrivals
2 July. Mr. P. Chandler, Miss M. Diver and Miss G. Mackenzie from Bolobo; Miss J. Comber and Miss R. Montacute from I.M.E., Kimpese, Miss P. Woolhouse

from CECO, Kimpese; Miss J. Cowey from Kisangani, and Miss R. Harris from Ngombe Lutete, Zaire.
3 July. Rev. and Mrs. F. W. J. Clark and family from Cascavel, Brazil.
7 July. Miss J. E. Knapman from Calcutta; Miss D. Mount and Miss M. Painter from Berhampur, India; Miss A. Kimber from I.M.E., Kimpese, Zaire.
8 July. Mr. C. Sugg from Upoto, Zaire.
10 July. Rev. and Mrs. M. Wotton and family from Curitiba, Brazil.
17 July. Rev. and Mrs. K. Hodges and family from Guarapuava, Brazil; Miss A. Horsfall from Kisangani, Zaire.
23 July. Rev. D. Rumbol from Kinshasa, Zaire.

Departures
27 June. Miss P. Weatherby for Brussels for language study.
1 July. Dr. and Mrs. A. Hopkins and family for Pimu, Zaire; Mr. J. T. Smith for relief work at Diptipur, India.
6 July. Susan and Andrew Saunders to join parents at Sao Paulo, Brazil.
15 July. Miss A. MacQueen for relief work at Diptipur, India.
17 July. Dr. and Mrs. K. Russell for Belgium for study.
18 July. Miss P. Gilbert for Kinshasa, Zaire.

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What is Angola's future?

This is the question being asked as we face Independence Day fixed for 11 November. One of those who will be playing a part in that future is Alvaro Rodrigues, pastor of the São Salvador church. Jim Grenfell, formerly a B.M.S. missionary in Angola writes about him.

The Rev. Alvaro Rodrigues is pastor of the São Salvador church in North Angola. I have known him since 1954 when he was just finishing in primary school at our B.M.S. mission school.

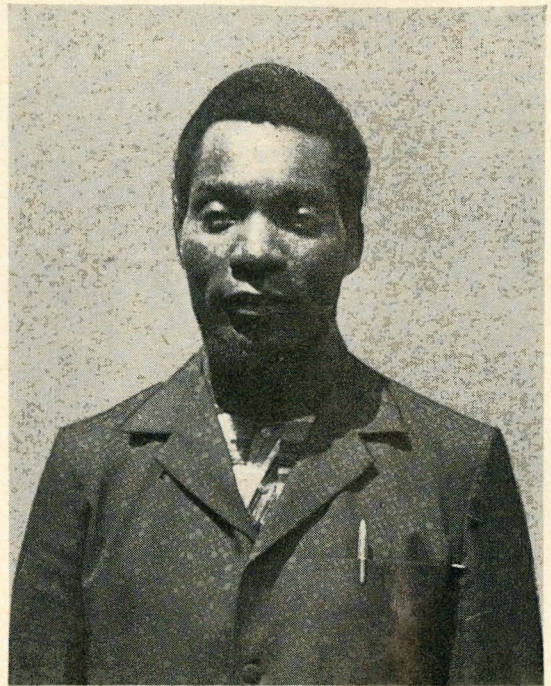
After finishing primary school he worked for two years as a student-teacher for our São Salvador mission. He did a good job and most of his pupils managed to pass the fourth year examinations set by the Portuguese education authorities.

During this period (1955-56) the Portuguese were trying to woo young Angolans away from the influence of the more politically minded Congolese just across the border. The government of the Northern Province made it possible for a number of the young men trained in our schools to be offered attractive jobs in Uige the largest town in North Angola.

Alvaro accepted one of the jobs and lived for two years in Uige. While there he lodged with an evangelist and during this period had a religious experience and became a keen Christian. He returned to São Salvador during 1958 and became a teacher in our mission school again. He was baptized at Christmas of that year, and from then, until becoming a refugee, he was secretary and leader of the church youth club.

In 1961 his father, who was a deacon of the church and a carpenter working for the mission, was arrested for questioning by the Portuguese police. He died shortly afterwards in prison.

At that period it was not safe for any young educated African to be in North Angola, for



The Rev. Alvaro Rodrigues.

(Photo: B. W. Amey)

in the general panic after the events of March 1961, they were in danger of being arrested and killed out of hand by Portuguese soldiers and police. So there was a mass exodus to Zaire. Alvaro became a refugee.

Warden

In 1963 after a crash course in French, Angolan students were admitted to the Secondary School at Sona Bata in Zaire. Alvaro was one of the first group. He did well, so that after two years, he was transferred to the school at Kimpese along with other students, where he completed the remaining four years of the six year secondary school cycle. He was a good student, and a very good influence in the school, taking an active part in Christian Union meetings and student missions.

When he finished his course at Kimpese he was employed for a year as warden for the students at CEDECO the Community Development Project at Kimpese, being responsible for student welfare and assisting in the teaching programme, and helping the chaplain with

morning prayers and lectures in religious instruction. He was then appointed the first warden of a new ecumenical centre in Kimpese town where he was in charge of reading rooms, organized adult education classes, supervised sports activities (he was a fine football player in those days) and gave talks on Bible subjects to those who wished to attend.

Further training

In 1968 he married. His wife is a nurse trained in Zaire and they worked together at Kimpese doing a useful job for the church and the community. Alvaro felt he could do a better job after more specific training in theology and the B.M.S. and the W.C.C. were able to grant scholarship money for him to study at the Faculty of Theology in the University of Yaounde in the Camerouns.

After obtaining his degree in theology he returned to Zaire in 1974 and was appointed teacher in religious education at the secondary school of Ngombe Lutete. He only worked for two months for R.E. in schools in Zaire was prohibited by order of the Government of Zaire. So Alvaro was out of a job.



Losing his job in Zaire coincided with the peace negotiations between the Portuguese and the Angolan nationalist parties, and the possibility of the refugees being able to return to their home land. Alvaro took his wife and children back to São Salvador, where he has been working with the church ever since. When the São Salvador mission station was handed back to B.M.S. in March of this year Alvaro was one of those appointed to administer the mission as a representative of the B.M.S.

Alvaro and his wife with the Christians of São Salvador have an enormous task, a growing church to serve and returning refugee population to help. They need all the support we can give them.

When the Rev. Alvaro Rodrigues attended service at the College Road Church, Harrow, Councillor and Mrs. G. Hines, members of the church, Mayor and Mayoress of Harrow, were also present and are pictured here with Rev. David Staple, the minister.

(Photo: B. W. Amey)

The overgrown road is evidence of fourteen years neglect and an indication of the situation to which refugees are returning in Angola.

(Photo: H. F. Drake)





Prevention is better than cure

Georgina MacKenzie, B.M.S. nurse at Bolobo, Zaire, describes some of the medical work in that district.

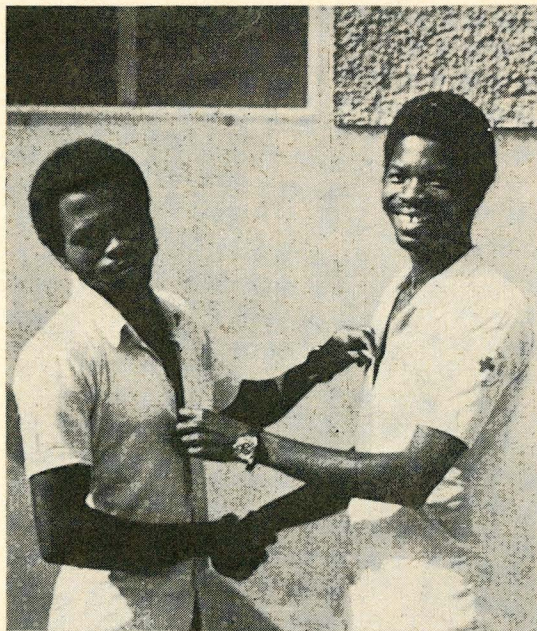
ONLY five qualified African nurse tutors in the whole of Zaire, thousands of people miles from the nearest nurse or doctor, infant mortality rate still very high . . . that is the picture of medical work in the Zaire of today. These are some of the reasons why we are concentrating so much on our nurse training programmes to equip young Zairian men and women to help their own people, to a higher standard of living.

At the hospital at Bolobo we have had a government recognized nursing school for seven years and just this June another twenty nurses received their diplomas to practice nursing. But where can they go from there? Many will stay with us at Bolobo and gain more experience, some will return to their villages to marry, a few will go into village dispensaries where they will work alone and be expected to do many things that a doctor would normally do. But if they want to go on to study further, there are as yet no higher or specialized nursing courses, there are no opportunities for them to train as nurse tutors, and there is no "scale" or

standardization of nursing throughout the country.

There is no career structure as we know it, so why do these young people so desperately want to become nurses. Only this summer we had 570 applications for 25 places in our first year at Bolobo. Perhaps a few of them only do the entrance exams for a joke, but most of them are sincere. Some of them at their interviews were asked why they wanted to be nurses and we had replies such as "To help my country to be a better place", "To be able to help my family and friends", and perhaps most poignant of all, a boy who had seen somebody die in his village and he was not able to help. So at Bolobo we are endeavouring to prevent disease by training more nurses.

But this is not our only way of prevention, and this year for the first time we have started a public health course for our third year nurses. Six have now qualified with this diploma and after more experience in the hospital they will be going out to work in remote areas in the all important realm of preventive medicine.



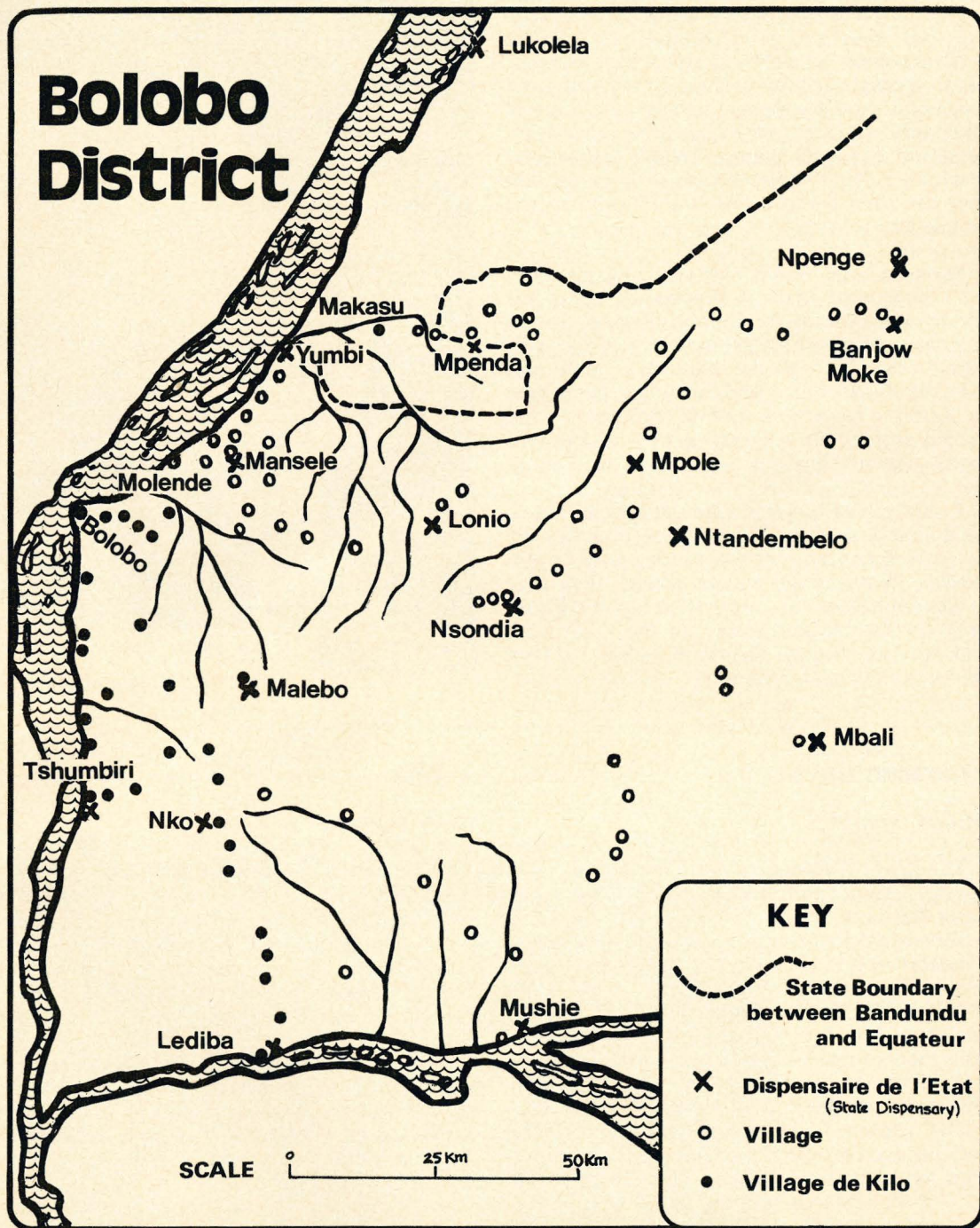
(above) Georgina MacKenzie and three students at Bolobo, Zaire.

Two Bolobo students.

(Photo: G. MacKenzie)

(Photo: G. MacKenzie)

Bolobo District



Looking round the patients in hospital one sees children dying from malnutrition and worms, women and babies dying because they did not visit antenatal clinics, and people suffering from all sorts of infectious diseases. Most of this can be prevented by showing and teaching the village people how to attain better standards of health and hygiene, by vaccination programmes for the main infectious diseases, by teaching the first symptoms of an illness so that they can come early to hospital, by showing the people that we care!

Soon we hope to take over all the dispensaries in a large area around Bolobo, to centralize the organization at the Bolobo hospital and to run the programmes of community care in this whole area. Perhaps the political climate and even the climate of medical care and organization in Zaire is uncertain, but at Bolobo we are indeed seeking to prevent as well as cure the many diseases there.

Although the hospital is now run by FoMeCo we still seek to show Christ's love in action by our loving concern for the people. Our opportunities in this situation are greater than ever in a country which is changing so rapidly. Please pray for the medical work, for the many who seek to show through their lives the love of Him who gives the healing power.



Iyemni, the leader of the Public Health Team at Bolobo, Zaire.

(Photo: G. MacKenzie)

Fourteen days under water

The town of **Patna**, in north India, has been flooded. Many parts of the town were under water for days.

Writing of the experience the Rev. M. Das, minister of the Union Church describes how people lived on rooftops.

About 30 Christian families were affected. At one stage Mr. Das was able to hire a boat to take food to these families and to 70 girls and staff of the Angus School. This food had been obtained from the Roman Catholic Bishop.

The church building suffered through the flooding and the organ was badly damaged. Some relief has been given but many of the families will not obtain replacements for all that they lost. Included in the help given is a gift of £500 from the B.M.S. Relief Fund.

A link with Kenya

The **B.M.S. International Fellowship** helps to maintain fellowship with those who are working overseas. Linda and Eric Humphreys are teaching at schools in Thika, Kenya.

Eric is chaplain of the Thika High School where he teaches English and Bible Knowledge. The school has 680 pupils, including a fairly large sixth form.

Linda is on the staff of a secondary school for the blind. This is run by the Salvation Army and financed by the government. 'A' level pupils of this school attend the High School and Eric at present has three blind students taking 'A' level in English Literature.

Details of the B.M.S. International Fellowship can be obtained from Rev. (Mrs.) A. W. Thomas, 93 Gloucester Place, London, W1H 4AA.

We walked to twenty five villages

Beryl Fox, B.M.S. missionary at Bolobo describes a trek with, and for, women.

“Bonkisa, wake up! Bonkisa, it’s time to get going, come on, wake up”.

I stretched a tired hand out from under the mosquito net and grabbed the watch. Ten minutes to five! I’m not the brightest of people first thing in the morning, but my three travel companions were wide awake and dashing around as if it were midday.

“Come on, wash your face and let’s be off before the sun is too strong”.

It was Monday morning, 23 June, 1975. The village of Ngo was silent and dark as we set off on our journey, each with a basket on our back. Half an hour later the dawn had broken and a gentle morning mist covered the sandy road, giving a fairyland effect. We ate our breakfast sitting on a log by the side of an old bridge, well away from the village.

By the time the chicken legs were passed round (what a breakfast), I was beginning to wake up and suddenly realized, “It’s my birthday!”.

And a memorable day it was too. Up before 5 a.m. and in bed at 10.30 p.m. In between, a long walk to the Ngampoko River, and across it by a very good log bridge; a walk through a shady forest, another river to cross, wading this time, an hour’s walk through open country, with a very hot sun shining down; a crossing over a river by a one-tree-bridge, and finally arriving at Ndwa, taking a service and then conversation around a fire.

That was one day in our thirty three day journey around the area of the Nkwabali among the Batondo people. There were four of us walking together, and we walked to and worshipped with the people in twenty five villages. We slept in twenty three of them!

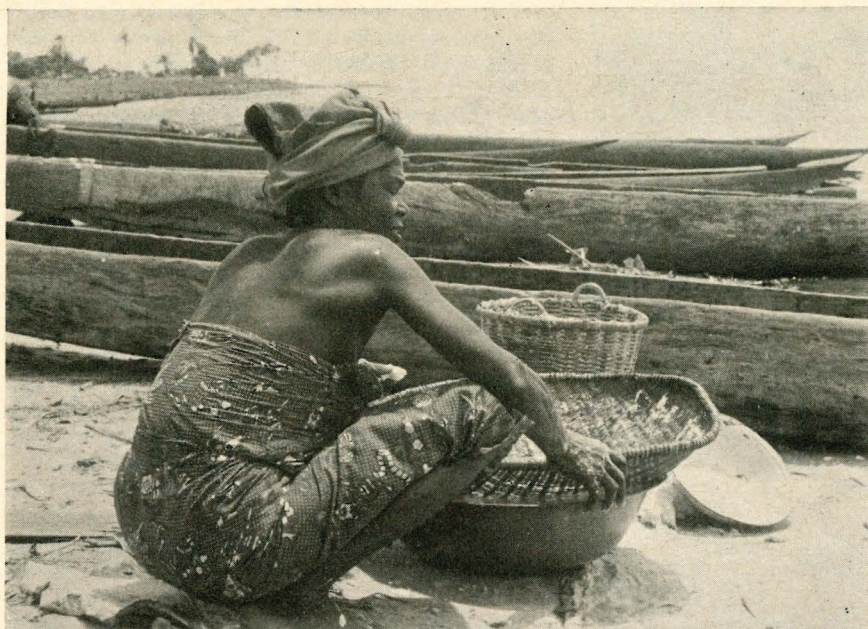
Preach or dig?

Mama Mgayolo Bgani is the women’s president in the Nkwabali Region. An enthusiastic worker for God, who never seems to tire, and to whom nothing is too much trouble. Her husband was the Moteyi (catechist) in Mongama, but died some years ago and since his death she has given herself completely to the shepherding of the Lord’s flock in and around her village.

The women love her, respect her and I’m sure some even fear her, for she is honest and open in all matters. On our journey we walked round the whole area in which she works and, believe me it’s big! She goes everywhere on foot as her bicycle has ‘died’. *We* did it in a month.



The women’s committee at Bolobo, Zaire. Mama Mpia Obanaya, President (3rd from left, back row), and Mama Nyete Longange, Vice President (3rd from right).



**A woman washing
manioc roots by the
river at Bolobo, Zaire.**

(Photo: D. Norkett)

She usually splits the area into three and takes one section a month at a time, sleeping perhaps three or four nights in each village.

You may think, "Well, what's so strange about that?". In Zaire a woman's life is in her field. She works and plants and harvests in order to eat. The husband may fish, but if she's a widow then she has to buy her fish from the local fisherman. Many of the people in Mongama laugh at Mama Ngayolo.

"Look at your *kwanga* field, it's overgrown. If you spent less time preaching and more time working in your field then you would put a bit of weight on".

Her answer? "The Lord loves me, can't He provide for my needs? When I am at home I work and always manage to get some harvest, but if I don't go around the villages, who will look after them? Who will help them and strengthen their faith? I must go!"

Mama Ngayolo Ngani. Pray for her, and people like her who don't leave evangelizing to the pastors and missionaries, but who take upon themselves the commission of Jesus to "Go into all the world".

The other two ladies on our journey were deacons from Mangama. Mama Mweme Ncakindo, a grand Christian woman whose husband left her after she became a Christian. She cannot be much taller than 5 ft. and we had to hang on to her when we crossed through quite a fast flowing river! Mama Mweme walks with a limp and she obviously found some of the long stretches on our journey most tiring, but she never complained.

Faith works

Mama Nta Ndo is the last member of our quartet. A widow who lost her house and all her possessions at the time of her husband's death, because she refused a polygamous marriage with her late husband's brother. His family took everything she had, apart from her faith, and she too has shown the depth of her love for Christ in her willingness to serve within the church.

Women's work in the Bolobo district is as interesting and varied as a walk through the Yorkshire dales. There are ten parishes in the district each with its own situation and needs, and the Lord has raised up presidents among

the women who are capable and willing to help in those situations.

In the village of Bolobo itself, there was quite a lot of friction between the Banunu people and the Batende people, which sometimes shows itself these days too, but we are so thankful that our two women's workers get along so well together. Mama Mpia Obanaya, the president, a Tende, and Mama Nyeto Longange the vice president, a Nunu. They understand one another and respect and love one another, which is a good example for the rest of the women (and the men) in Bolobo to follow. These two ladies often come with me on my journeys into the district.

As Mama Mgayolo Ngani is a straightforward "say-what-you-think" type of person, and is so *suitable* for the job in her area, so Mama Okila Ngansio is a quiet, peace loving person, and so right for the job in the Tshumbiri parish. There are sometimes quite a lot of uneasy and trying situations in their parish, and they need a person with a humble, loving character like Mama Okila to help and advise them.

If I took you on a four hour river trip to Yumbi and then on to the Nkuboko by canoe

you would meet Mama Nkomo, the women's president for the area. A quiet unassuming lady who gets on with the job. She was encouraging her ladies to plant a field for the church. The idea is that at harvest time the crops are sold and the proceeds given to the church. She had been out at this field one day when a falling tree fell on top of her. It is a miracle that she lived and is able to walk again. Praise God for her and pray too for a full recovery so that she can carry on working for her Lord.

A Bible by instalments

When Hazel Pilling and I went to Ntandembelo, the ladies there asked us about helping them to begin a foyer (sewing class). We told them to collect some money and to send it on to me so that I could buy materials, cottons, etc., and send it to them. I had a letter recently from Mama Wanga Iseka, the president there, who says how the foyer is flourishing and women and teenage girls are happy making their own clothes and teaching others to do so.

We usually try to persuade the ladies in the smaller villages to begin reading and writing classes for their ladies. I know only of Mama



Women of the Bible Institute, Bolobo, Zaire, at their sewing class.

(Photo: D. Norkett)

**Women washing in
the river at Bolobo,
Zaire.**

(Photo: D. Norkett)



Belu in Nkololingamba who began a class like this and managed to keep it going. It is hard work, and a lot of patience and perseverance is needed; I know from experience and am giving thanks for Daphne Osborne who, with her remedial training, is helping such a lot in this type of work.

We are trying to encourage Bible studies in all the villages and are introducing the Scripture Union method, which we find simple enough and yet very helpful in study. Our Bible study is on Tuesday afternoon at 4.30 p.m. We usually take it in turns to lead the study and the ladies are just getting the hang of splitting into groups and discussing points and answering questions. We have made an offer to the women that if they want a Bible, they can get one straight away and pay for it when they get the money. It's proving to be a good system, and now nearly everyone comes with her Bible (whether she knows how to read or not.).

Faith and fetish?

Mama Ndonga Wanga lives right out at Mpenge, among the Basengele people, and she is the president for the women in that area. When we went to their village, she and her ladies put on a play—Elijah and the 450 prophets

of Baal. She gave a very apt sermon on this theme; apt, because these days so many people are putting their faith in fetishes again and are going more and more to get the help of the local nganga (witch-doctor).

Here in Zaire there is a strong drive to “authenticity”, and people are interpreting that as following the faith of their ancestors taking all their problems to the nganga, and putting trust in ndoki (witch craft). It is a big temptation for the Christians and many of them do still tie fetishes around their waists, or on the wrists of their children—just in case it helps.

Do pray that the Lord will raise up new women to work for Him here in our district of Bolobo. Women whose faith will be strong enough to resist ndoki; women who will be wise enough to lead the fellowship peaceably and lovingly; women who will lead others to take on a child like faith and follow their Master humbly; and women who will go out from their homes, leaving their fields, and all that has before been their “life” and spread the news of Jesus Christ in every place; strengthening, encouraging, teaching the women of God.

Pray that for us, will you? We are praying it for you.

A visitor sees a growing country

The Rev. Denis Young, Baptist minister at Beulah, Cwmtwrch, has been on a visit to the Welsh speaking community in Patagonia. En route he was able to visit B.M.S. missionaries in Brazil, and writes of his impressions.

MY eyes were truly opened when I entered this great land. This country is forging ahead into the modern world. The contrast is remarkable with the old and new side by side. São Paulo is a surging city with cars and vehicles everywhere. Brazil is rich in natural resources and plenty of agricultural products.

In David Grainger's Harvest Thanksgiving there was the biggest marrow that I have ever seen. Tangerines are like Jaffas. On the Saturday night we went to a Thanksgiving service fifteen miles from Campo Mourão, over a rough and dusty road. We arrived at a simple wooden building, with no proper windows. A single gas lamp lit the room. Otherwise it was pitch black with only the stars to guide us. The service began at eight o'clock with Brian Taylor as the guest speaker for the week-end. The place was full of people and some had to stand both inside and outside. We were there until 9.30 and there was one mother of three children who was present and had walked five miles to the service.

Building everywhere

During the Sunday, David Grainger had the joy of baptizing ten who had made their profession of faith in Christ. Wherever I went there was a spiritual moving toward growth and expansion. Buildings are going up everywhere. In Curitiba David Doonan and Eric Westwood are extending

training courses to meet the rising tide of spiritual life. The same is also true of Derek Punchard in Paranavai. In near-by Alto Paraná a new building is being completed.

From Paranagua I was taken out to the new project in the Litoral and met Walter Fulbrook. A plot of land has been bought for agricultural development. It is a scheme designed in co-operation with the local Christians to develop the land and to raise their living standards. This was the first time for me to be actually in the uncleared areas and see the poverty which exists among the people. There was also lack of medical facilities to deal with the problem of disease which was evident among the children.

B.M.S. care

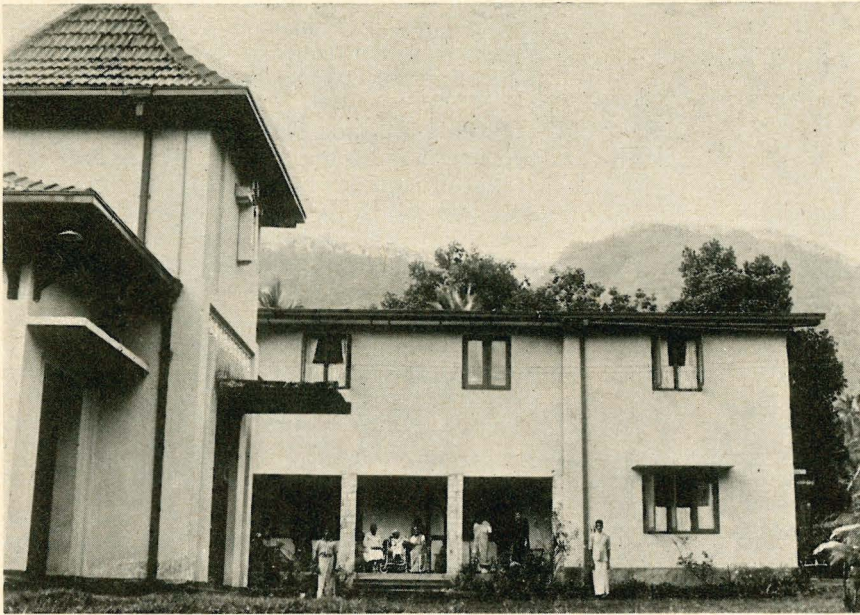
It was a great privilege to stand on this ground with David Doonan, Eric Westwood, Roy Davies and Walter Fulbrook who, with his wife, answered a call to assist in this venture. As we stood there, we could, by faith, see this jungle transformed into a garden for the Lord. It will become a reality through prayer and sweat and the joy of willing service by the soldiers of the cross. We are given an opportunity under God to have a share in this redemptive work by sharing the blessings which God has given us for the sake of the precious souls for whom Christ has died. We are called not only to count our blessings but to share them in the extension of God's Kingdom. We give in the light of Him who was rich, who for our sakes became poor. It is with joy I make this appeal to all our Baptist Churches.

Another matter for praise is the way our missionaries are looked after overseas. We have to be there to realize the care that is taken of every family. It is a credit to the staff at B.M.S. headquarters and is deeply appreciated by all concerned.

Finally, the dedication to the work of spreading the Gospel in every place I have visited. The prayers and giving of the home churches is seen in the high standards and character of our missionaries and their sense of calling and vocation to give themselves and their families unreservedly to be faithful to their trust. For this unforgettable experience on my spiritual pilgrimage accept my humble thanks, and the Lord bless you in your witness in this great land.

Part of the Jayanthi Nivasa, Home for the Aged, at Matale, Sri Lanka.

(Photo: S. Welegedera)



Ruth Goonetilleke, *president of the B.W.L. in Sri Lanka*, writes about

The B.W.L. of Sri Lanka

IT was fifty nine years ago that a few Baptist women of Sri Lanka gathered at Carey College, Colombo, to form the first Baptist Women's League. We can imagine a handful of enthusiastic missionaries and a few educated Ceylonese women launching out on this venture.

The B.W.L. engages in various activities. Every year the League organizes two conferences. A conference always opens with devotions which is generally followed by an address on the theme for the day and then discussion. Thought provoking themes such as "who is my neighbour?", "A new people for a new age", or "The Holy Spirit", which have been studied helped the participants to think deeply on their standards of Christian living.

A Bible quiz to help our women to study the Bible more or a singing competition, or drama in the form of skits or mime takes place next. Demonstrations in cookery, batik or flower making, or a handicrafts exhibition are of interest to women of all ages.

The day often culminates with some act of social service, such as distributing clothes among the needy or visiting a home for crippled children. The fellowship in these conferences is very much enjoyed by the participants.

The Baptist Women's World Day of Prayer on the first Monday in November is a great day for our women. In different years the Day is observed in varied ways. One year it is celebrated in a central church where members from the neighbouring churches gather, sometimes the proceedings culminating in a meaningful pageant.

Perhaps organizing the prayer day service in each local church is more successful in that it gives an opportunity for more women from the particular church to join in this celebration.

In Kotikawatte, in the suburbs of Colombo, a few women come together to pray for one another and other Baptist women all over the world with a wonderful awareness of the fact that they were one with Baptist women in other lands.

Members of the Moratuwa church on our palm-fringed shore with pleasant sea breezes blowing over them met in prayer just as much as those in the cool hill bound town of Matale.

The Baptist Women's Sunday, which is observed in June every year, is another happy occasion of co-operation and fellowship when the women of each church conduct their service and perhaps have a special guest from among the members of the committee.

Sometimes members of the main B.W.L. committee visit local leagues, perhaps to encourage them, perhaps to revive them. The League often helps some of its needy members at Christmas. It organizes a special effort every year to enable it to pay the quota allocated to it by the Baptist Council of Sri Lanka.

Care for the elderly

The very special concern of the League has been the Jayanthi Nivasa, the Home for the Aged, at Matale. Not only has it regularly sent the residents gifts at Christmas but it has also presented them with a furnished parlour.

We are glad that some of our local Leagues are actively engaged in some type of service. The League at Hendala lays great store by prayer cells, visiting the sick and needy and praying for them regardless of the fact whether they are Christian or non-Christian.

The Cinnamon Gardens group can boast of its sewing class of long standing for uneducated girls; they hope to widen their activities in the near future.

The group at Biyanwila has been interested in nutrition, a subject which should be taken up by all Christian women in this era of food shortages in the country. With the money collected at the monthly Bring and Buy Sale, the Kolikawatte League was able to bring some relief to the recent flood victims of the town.

It is a pleasure to note that a number of our members are actively engaged in Sunday School work. This perhaps is the most important department of the present day church and we may consider it a Christian's duty as well as privilege to help in the difficult task of maintaining a Sunday School.

At a time when the country of Sri Lanka is going through economic problems, human suffering is at its highest and we, who try to follow our Lord's command of love, cannot be satisfied with isolated acts of charity. This is a time when we must rise to serve the land of our birth to which we have pledged our love and toil by being more organized in our participation in our Lord's enterprise.



**The church at
Biyanwila, Sri
Lanka.**

(Photo: B. W. Amey)

KIMBANGU

An African prophet and his church.

Marie-Louise Martin
Blackwell £5.50

ON Monday, 4 April 1921, Robert Jennings, a B.M.S. missionary who was temporarily stationed at Wathen, wrote in his diary, "informed by Lezo that a man was present at communion yesterday who had done 'miracles'".

That man was Simon Kimbangu. In August 1969, the movement he began was received as a member of the World Council of Churches and, to-day, claims about four million followers.

Dr. Martin's book originally appeared in German and its translation into English makes available an authoritative work on Kimbangu and the Kimbanguist church.

The main section of Dr. Martin's book traces 'The history of Simon Kimbangu and his movement from 1918-1960'. This section is preceded by a short history of missionary activity and prophetic movements in Congo and is followed by chapters on 'The attitude of the Kimbanguist Church to politics', 'The religious and social life of the Kimbanguist Church' and 'Theological considerations'.

B.M.S. influence

Well-known B.M.S. missionaries featured in Kimbangu's childhood and Dr. Martin tells the stories associated with Comber and Cameron. Jennings was the man most involved at the beginning of Kimbangu's ministry and there is a fair record of his position,

along with that of his colleague, A. W. Hillard, although the Jennings's papers were not discovered in a garage at Worthing until after Dr. Martin had written her book.

Kimbangu was baptized and married in the Baptist church and was of good character. In 1918 he received his first call to witness for Christ, but it was not until 1921 that his power of healing attracted attention.

The crowds gathered and political interpretations were put on his religious activities. The Belgian authorities intervened and on 3 October 1921 he was sentenced to death, having been accused of sedition and hostility towards the whites.

B.M.S. missionaries and the B.M.S. in London sent petitions for pardon. In November the death sentence was commuted to life imprisonment and Kimbangu died in prison on 12 October 1951.

Throughout the years his followers continued to meet although they faced persecution and it was not until Christmas 1959 that the Kimbanguist church was recognized by the Belgian colonial government.

Instrument or replacement

In this historical survey Dr. Martin takes a number of opportunities to stress Kimbangu's loyalty to Jesus Christ: she quotes his own words in prison "I was, and am simply a servant of Jesus Christ and nothing more". She also emphasizes that he had never been anti-white.

The doubts about Kimbangu's teaching, but perhaps even more about the teaching

of some of his followers arise as one reads the chapter on 'Theological considerations'. Some have suggested that Simon Kimbangu replaced the person of the Holy Spirit in the minds of his followers and certainly some sentences in the 1957 catechism are ambiguous. Dr. Martin explains that this catechism has been replaced by another, and her plea that Kimbanguists are not familiar with standard theological terminology and we must make efforts to understand their understanding of the faith is valid.

It may be a long while before the real significance of Kimbanguism for Africa and for the world church is known. This book is a valuable aid to that process of understanding and appreciation which is so vital.

B. W. Amey.

Photos for prayer

A recent letter to the Editor contained this paragraph—

"I am so glad to read about all the new candidates with details of their background, their personal testimonies and their photographs. For years now I have been cutting out and filing them and remembering them on different days in my prayers, so as time goes on and I read their articles I feel I know them personally".

This is a practice which you may wish to follow.

In Memory

The B.M.S. is grateful for a gift of £100 that has been received from the Richmond Baptist Church, Liverpool, in memory of Mr. C. J. Keenan, a former deacon.

Help for a minority group

The Rev. Ernest Madge, the General Overseas Secretary of the B.M.S. is spending some months of this year in Asia. When in Calcutta, India, he wrote about different aspects of life in the district and the articles will be appearing regularly in the Missionary Herald.

AS one enters St. Mary's Home, the first thing one sees is a large portrait of the late Queen Mary. In the lounge there are other large portraits of our present Queen, Prince Philip and Prince Charles. The seventy old ladies who reside in the home are of Anglo-Indian or European descent. Most have never seen Britain and are never likely to, but their loyalty is to Britain rather than to India, and they grasp at every scrap of news, particularly of the Royal family.

The home was founded by Miss Alice Cowley in 1892. The cost was raised by public subscription, and was maintained for many years by the gifts of Calcutta people, including the British business houses.

But British firms are few and far between now, and the Anglo Indian community has sadly declined since India became independent in 1947. Those who could possibly find the money to emigrate have gone, to England, Australia, Canada and elsewhere. But there still remain the older ones, who did not have the money, or could not face the

change, and St. Mary's Home ministers to these.

The main supporter of the Home is the East India Charitable Trust, itself a long standing institution which helped Anglo Indian charities for many years. The Trust in turn depends on endowments donated by British and Anglo Indians of a former generation.

The B.M.S. link

The minimum age for admission to the Home is sixty years, but the majority are much older, a number being in their nineties. As well as the main section of the Home, there is a hospital wing, where the sick can be cared for to the end of their days.

The present Superintendent of St. Mary's Home is Mr.

L. Hazelton. He and his wife are B.M.S. missionaries, who after retiring from the Baptist Mission Press, decided to remain in Calcutta. They are happily and busily involved in caring for the old ladies, and ministering to their spiritual needs.

The House has always been closely linked with the Anglican churches of Calcutta (now part of the Church of North India) and the presbyter of the nearby St. Thomas' Church regularly visits the Home and conducts services.

The future is very uncertain, chiefly for financial reasons. Plans are being made for the amalgamation of St. Mary's with other homes of a similar character. What is clear is that the need, though not as great as it once was, will continue for a number of years yet.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (23rd July, 1975 to 30th August, 1975)

General Work: Anon., £5.00; Anon., £1.00; Anon. (Cymro), £11.00; Anon. (Elizabeth), £5.00; Anon., £2.00; Anon., £1.50; Anon., £5.00; Anon., £5.00; Anon., £10.00; Anon., £5.00; Anon., £30.00.
Women's Work: Anon., £3.93; Anon., £1.05.
World Poverty: Anon. (Edinburgh), £2.00.
Chandraghona Appeal: £25.00.

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Miss P. E. Talbot	..	250.00
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Miss I. Watson	..	100.00

Missionary Record

Arrivals

- 24 July. Rev. M. G. and Mrs. Collins and family from Londrina, Brazil.
- 25 July. Miss E. A. Dawson from Upoto, Zaire.
- 29 July. Miss M. M. Johnstone from Chandraghona, Bangladesh.
- 11 August. Miss L. Quay from Cuttack, India.
- 16 August. Rev. J. and Mrs. Furnage and daughter from Pato Branco, Brazil.
- 22 August. Miss M. Hitchings from Tondo, Zaire.
- 25 August. Rev. H. F. Drake from visit to Brazil.
- 26 August. Rev. H. R. and Mrs. Davies and family from Paranagua, Brazil.

Departures

- 29 July. Rev. H. F. Drake for visit to Brazil.
- 5 August. Miss B. M. Diaper for Bolobo and Miss E. N. Gill for I.M.E., Kimpese, Zaire.
- 17 August. Mrs. M. A. Churchill and family for Colombo, Sri Lanka.
- 19 August. Miss J. T. Smith for Serkawn, Mizoram, India. Miss M. Hopkins for Ngombe Lutete, Zaire.
- 27 August. Mr. M. Sansom for study in Belgium.
- 29 August. Miss M. Bishop and Miss F. Morgan for study in Belgium.

Death

- 30 July. At South Lodge, Worthing, Mrs. Gertrude Stuart (widow of Rev. E. Theaker Stuart), aged 83, North India Mission, 1919-1955.

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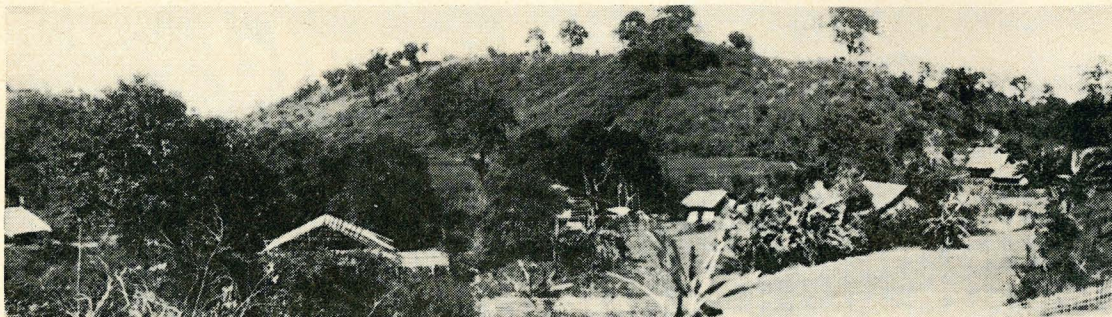
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A Chakma village in the Chittagong Hills, Bangladesh.

Baptisms at Christmas

Keith Skirrow has been with the B.M.S. in Bangladesh since 1949. Here he writes about Christmas in that country.

December 25th was a holiday in the days of East Pakistan, but it was a holiday as the birthday of Mohammed Ali Jinnah, not Christmas Day. Sometimes the newspapers referred to Christ, putting Him incongruously alongside the "Father" of Pakistan.

Now East Pakistan has become Bangladesh and 25th December appears on the calendar as a public holiday; Christmas Day, taking its place with the Ids of Islam, the Pujas of the Hindus, and the Buddhist Full Moon Festivals.

Bengalis call Christmas the *Bara Din*, the great day. It is the one day in the year Christians are sure to come to church, if they come at all. New Year's Day comes next and in some places Good Friday. Easter is sadly neglected: Pentecost is often quite forgotten. I remember a national preacher pointing out how distinctive is Easter. Other religious leaders have been born into the world, and they have died. Only Christ rose from the dead. Twenty years ago an Anglican speaking at a Baptist Assembly lamented the lack of teaching on the Holy Spirit in the major churches, and the consequent inroads of unbalanced teaching in the sects; and he pleaded for observance of Pentecost. But Christmas is still *Bara Din* and as such it is known to all, Christians or not.

Christians hold feasts together. In some villages of the Hill Tracts, they invite their Buddhist neighbours to the feasts—and quite a number come who aren't invited! The Christians have to bear the expense of this (recouping a bit by collecting when they carol-sing). In these days few can manage the feasts, but they do invite their neighbours to the singing, and the elaborate plays they produce. At least it introduces them to the Gospel, provided Luke 2 is not the end as well as the beginning of the message.

Chandraghona has a large and closely-knit Christian community because the Hospital has a large staff, drawn from many parts of the country and abroad. There is so much activity, so many demands on energy—and on the digestive juices. Services in the church and hospital wards, house-to-house visiting, welcoming (!) the carol singers at 4.00 a.m. I think, however, that we foreigners all associate Chandraghona Christmases with the celebrations of the leprosy patients. It means so very much to them. Many came to Chandraghona not knowing the Saviour, and came to know Him there. They too had their carolling, their drumming and whistling, their fireworks and their feast, and, on Christmas afternoon, the service which many from the Compound attended ended up with the presentation of "Wants Box" scarves and vests.

Faith brought warmth

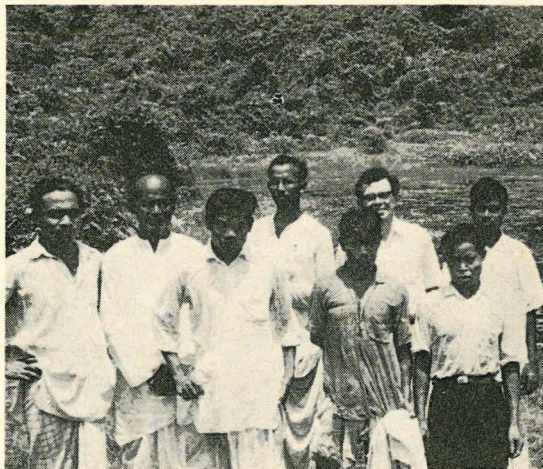
The most outstanding Christmas for me was in a village some 40 miles South of Chandraghona. Situated in a deep gorge, it gets sunlight for only a few hours in the winter time, and so is one of the coldest places at night in all the southern part of Bangladesh. To get there

involved a scramble down a steep cliff face with bamboos for a handrail in places.

That Christmas there were more than thirty new converts to be baptized. It was a cold job standing in the water but there was real warmth in the joy of the new-found faith.

There was an outstanding leader in the new church of Tipperahs in the village: in his heathen days he had been a wizard, but he had witnessed to Christ by burning his book of charms.

There were more than a dozen houses in the village, built in a circle round a central space, in which they put a church building. All through the night we went from one house to the next, tea at every house, with puffed rice or rice-flour cakes. And all the time singing and dancing in praise of God.



A reminder of a Baptismal service, some years ago, in which the Rev. J. K. Skirrow shared.

Decorations or food?

Edna Skirrow writes about how she was faced with this question.

IT was Christmas Eve. Peter, John and I had been making paper chains, streamers and mobiles to hang in our dining room at Rangamati. We had also made enough for a few streamers to decorate the veranda ready for the service next day. Christmas day is the day when we expect all the Christians, grown ups and children, to come to worship. Usually 60 or 70 crowd on to the veranda, too many for our small bamboo church.

I had spent about 40p on paper for the decorations. The children enjoyed climbing on chairs and table to reach a reasonable height for the paper chains. A little difficult with a room 15ft or more in height.

We were absorbed in our task when one of my regular beggar ladies came and sat in the doorway interested in all the activity. Eventually she said "Sister, you have gone and spent money on buying paper, my family are hungry". No bitterness in her voice just a bewildering

incredibility that here was someone who knew of her poverty, yet was able to waste money on paper. This woman over the months had had far more than 40p from us, not to mention all the free medicines for her children!

We carried on with the decorating. It made the place more festive for this great festive occasion. Yet those words will remain with me for the rest of my life. Is the money that I am spending necessary or extravagant? Christmas, wherever you are, is an extravagant time, more so for some than others.

If—!

I have often thought if we were in England at Christmas time the children would have far more presents to open on Christmas Day. If we were in England the Christmas dinner table would be full of good things to eat. If we were in England . . . Well, we are not in England, we are here in Bangladesh and as someone has said "there are no 'ifs' in the Kingdom of God". We may have chicken this Christmas or jungle pork. Chickens are expensive with little meat on them. Raisins £2.00 per lb. Flour, I might have if I am careful to save some. Last year the food controller gave the church a permit for extra flour, sugar and oil so I was able to make 180 biscuits for everyone to have two with a cup of tea after the service. We always used to have

a 'Prem Bhoje', love feast, at Christmas when all the Christians used to gather together for a rice meal. This is now too expensive for most churches. Also we feel that it would not be right feasting in such a way when so many round us are hungry.

"You've spent money on paper. My family are hungry."

Moni lives up the road from us. She has three children under ten years and her mother to keep. There is no father. Moni earns a pittance by cleaning floors in one of the government officer's bungalows. Often by the middle of the month her money is finished. They used to live in a little bamboo lean to but that blew down round them in a cyclone last December. They moved into a room in a house nearby which was empty. At least they have a concrete floor under them and a tin roof over them. But still no bed, no chair, no table.

More than once coming home from afternoon visiting I have found Moni and her family sitting gloomily by the roadside. "What's up Moni?" "We're hungry, *mashi* (auntie). Had nothing to eat all day long. Nothing in the house. Kakan (the eldest boy) has gone off because he is hungry and I was angry with him". How many of us don't get cross or irritable when we are hungry? There is always though a few tins of this, a few jars of that, in a well stocked store cupboard for emergencies. I find that I can't sometimes sit down to my evening meal knowing those children are hungry. We give to them

some wheat flour to make chapaties or some bread. This will stave off the hunger pains for a few hours.

"You've spent money on paper. My family are hungry."

I illustrate the above family because they are just one family in several millions like them in Bangladesh. But don't let this put us off enjoying the festival. What does it matter if we have jungle pork and not turkey, plain cake and not fruit cake, jam tarts and not mince pies? The poorest of poor Christians manage to scrape something together, some little extra to celebrate the birth of Jesus and make Christmas day a little different from every other day.

On Christmas Day we shall join together with the local church in worship on our veranda. Chakma, Marma, Bengali, English, we shall look out over the garden and the bougainvillia, blooming red against a pale blue sky. The lake shimmering in the sunlight the hills green in the distance. We shall raise our voices in singing "Tell to the world the joy of the 'Good News'".

As long as we are where God wants us to be, as long as we are doing what God wants us to do, as long as we give thoughtfully, wisely and well throughout the year, then I am sure we can enjoy to the full the fun and festivities this Christmas as we join together with Christians throughout the world in remembering Him who came to dwell among us, Jesus Christ the Saviour of the World.

THANK YOU

for your support during 1975. The B.M.S. hopes you will continue as a Missionary Herald reader during 1976.

TRINIDAD

will be featured in the January Missionary Herald. 1976 will mark the 160th Anniversary of the beginning of Baptist witness in this southernmost island of the West Indies. National Christian leaders and missionaries have combined to provide a series of interesting articles on Trinidad.

We hope you will enjoy every issue of the Missionary Herald in 1976 and will encourage at least one other person to become a regular reader.

THANK YOU!

Christmas in Sri Lanka

George and Betsy Lee,
*B.M.S. missionaries in Sri Lanka set Christmas
there against the cultural background.*

Sri Lanka is a land of festivals. With Buddhist, Tamil, Moslem and Christian communities, there are festivals for each, and everybody has a holiday for all of them.

The Buddhist festival of Vesak, which celebrates the birth, enlightenment and death of their Lord Buddha, occurs in May. Towns and villages are decked out with colourful lanterns, made on a frame of bamboo, often in diamond or octagonal shapes, and covered with coloured tissue paper. Large pandols, or high bamboo arches will support friezes of pictures which represent many scenes in the life of the Buddha. There will also be plays, on the lines of our medieval Mystery Plays, where people will gather to hear scenes from his life. These will be given in a traditional manner, with a story-teller giving a chanted introduction to each scene. The streets will be full of crowds in the evening, out to see the decorations, pandols and plays, and to catch something of the festive spirit which is abroad.

On the other hand, some festivals are perhaps more predominantly cultural, rather than religious. The Sinhala and Tamil New Year in April is a case in point. This is THE festival of the year for the Sinhala Buddhist, and especially for the villagers, when all the families gather in their own village. For many working away from home, this may be the only time they get home in the year.

Western influence

There are some customs and ceremonies connected with the New Year celebrations which are tied up with astrology and superstitions. For instance there is an auspicious time to light the first fire of the new year, eat the first



Life size figures depicting the Christmas story in the Cinnamon Gardens Baptist Church, Colombo, Sri Lanka.

meal, have the first bath and so on, as well as a different auspicious colour to wear each year. Apart from these things however, there are many customs and festivities in which the Christians also feel they can share.

The way in which they celebrate Christmas depends to a large extent on how westernized they are. Many Christians in Sri Lanka are very Westernized and urbanized, and they tend on the whole to celebrate Christmas to the exclusion of New Year. But many of our more rural Christians, of which we have a good number in the Baptist community, identify much more closely with the customs of their people, without the superstitions, while some of the customs, as regards food and new clothes, may be transferred to Christmas.

At the New Year period the Baptist denomination held a Convention near Kandy for about six hundred people. While most of the time was given over to a fairly concentrated spiritual programme, the New Year celebrations on the

Monday afternoon provided light relief for all and were especially enjoyed by the young people.

Closely linked with most ceremonial openings in Sri Lanka is the lighting of the traditional oil lamp. Accompanying this may well be the playing of the Rabana, a round, flat drum, heated first over glowing coconut husks to tighten the skin, then played by several women seated on the ground around it. Milk rice made with rice and coconut milk, is another 'must' at any festive occasion, or a piece of juggery, made from the sugar of the palm tree. Bananas will also be in evidence and we all enjoyed the deep-fried cakes; some cookies are made from rice-flour set in a patterned, five-sided mould, and of a consistency of potato crisps. All these customs are typical of almost any Sinhala festive occasion, but the games which followed are mainly associated with the New Year in April. They include such sports as pillow-fighting on a slippery pole, a tug-of-war and an obstacle race in which a clay pot, suspended on a string, must be hit with a stick and broken, while the contestant is blindfold.

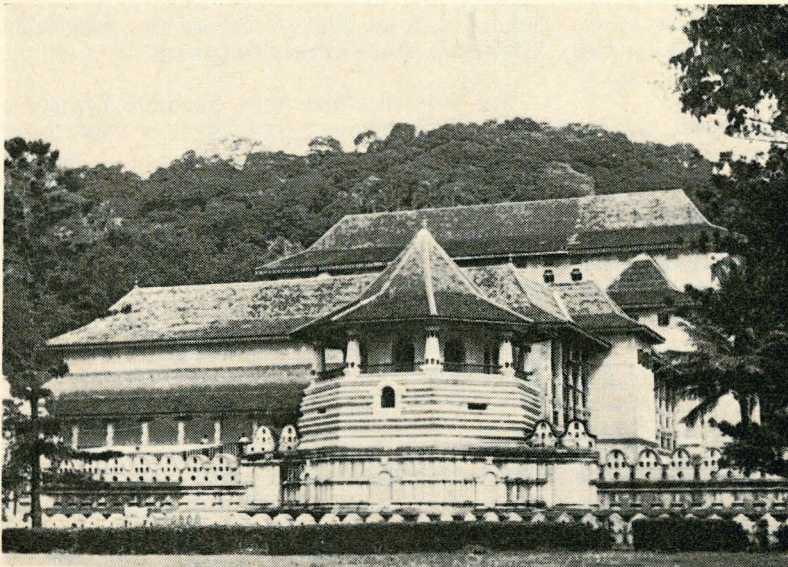
Well-prepared

How does the Christian festival of Christmas fit into this cultural and religious background? Predominantly, of course, it is a festival for the Christians, both Catholic and Protestant, making

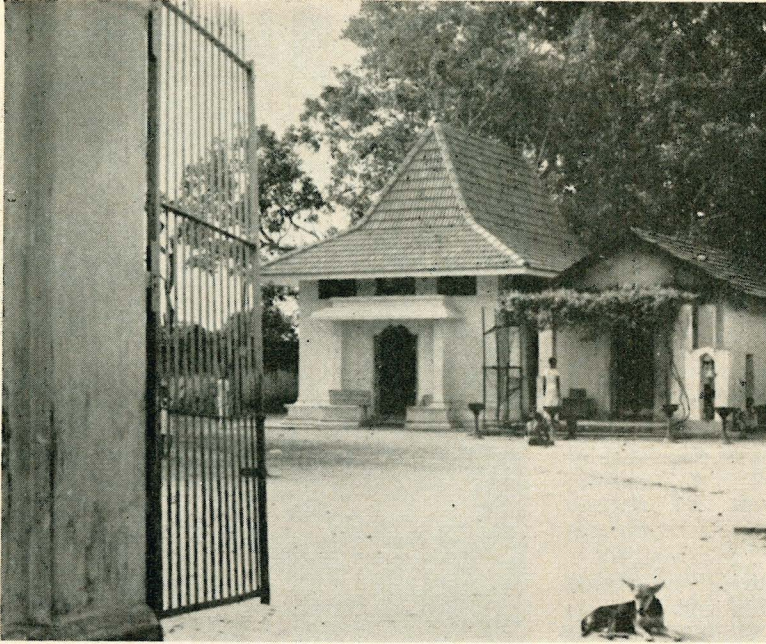
up between them about ten per cent of the population. Mostly they are concentrated either in the towns or in certain areas or villages. Preparations will start well before-hand in these communities, with carol practices, or nativity-play productions. In the big towns, carol singing is often organized on an inter-denominational scale, in the open-air, sometimes with a procession also. The young people in some churches may spend several nights going round the scattered homes of the congregation, carol-singing.

Last year, the young people in the Kandy church wrote and produced their own play, in the Sinhala medium, and with Sinhala lyric-style carols, rather than the traditional Western carols, which are so well known here. Most Christian schools have their own carol service, which will be very well polished, and draw a large crowd of parents, friends and old pupils, from all communities.

Inevitably, also, there will be Christmas parties, with a Christmas tree, decorations and Santa Claus. Santa, however, is no longer the staid old man of our culture, but a sprightly figure, complete with bright ribbons and balloons on a pole, with which he will dance a jig as his arrival is heralded by crackers. He will then tease some of the audience and crack jokes with the host, before distributing his small



The Buddhist temple of the Tooth at Kandy, Sri Lanka.



A Hindu Temple at
Katagarama, Sri Lanka.

gifts. Christmas is also a special time to help those who have material need, and clothes, toys, food or money may be quietly given to some who are finding it especially difficult. But one is always left with the knowledge that such help is touching only the fringe of a vast problem of poverty and unemployment.

Christmas Day itself, for the Christians, is a family occasion, and may follow much of the pattern to which you are accustomed, except that of course there is no such thing as television! After presents and new clothes (maybe the dress or shirt to last until the same time next year), the family will make it a point to attend church worship. Always on Christmas day, the churches are full, and there is a real spirit of thanksgiving and rejoicing. After service, everyone will make it a point to greet each other and wish them the compliments of the season. Back at home they may visit their neighbours and take them some of the festive food, with perhaps an S.G.M. portion, giving the Christmas story. If they cannot afford it, a chicken curry, with rice and other dishes, will follow. In a rich family, there may be a party in the evening, with fireworks, but there are not now many families who can afford such celebrations.

To what extent is Christmas just another festival for a particular community to celebrate, and to what extent does its real significance stand out? This is very much an individual question as far as the Christian goes, and it is true that there is still a large group of nominal Christians, who may attend church only at Christmas, Easter, and for weddings and funerals. There is, however, a real awakening taking place in some sections of both Catholic and Protestant Churches, and a new search for a real and living faith. We believe that as this new reality moves through the Christian community, it will, through them, reach out to other groups.

Many in the past have been educated in Christian schools, have Christian friends and relations, and need to see the change which Christ can make in a life. On the other hand, there are many village folk who have no idea of the message of Christmas, and it is to these that we must make an especial effort to present the message in a way they can understand. The very simplicity of the birth of Christ, into a poor, homeless and underprivileged background has a ready appeal in itself. We value your prayers this Christmas for the Christians in Sri Lanka, as we seek to present Christ.

Seventy three people use buried cups

Bangu is a small village to the north-west of Kibokolo in the Vululu district of Angola.

In 1961, 128 aluminium communion cups were buried under the deacons house there. Then the Christians left the area and in the years that followed the house was destroyed and the land became overgrown.

When Christians returned to the area this year they managed to find the site of the house and began a search for the cups. At first it was unsuccessful, then some of the younger members





of the family, who were only children when they left, recalled that the cups had been buried under the veranda.

The place where the veranda had been was located and digging revealed the cups (photographs centre and right below). They were still in good condition and were used on the following Sunday when 73 people were present at the communion service.

There are already eighteen inquirers in this district and a church has been built (photographs below left and centre top).

The Rev. H. F. Drake was able to tell this story of the communion cups on his return from Angola, where he spent six days in September.

Mr. Drake reported on the conditions which he found in Angola, where there were serious shortages of food and materials, and yet many refugees had returned and many more were returning.

Villages have been rebuilt and land has been cleared and prepared for planting. By now the seeds should be sown and short term crops should be harvested early in 1976.

Most of the Angolan pastors who had been working in Zaire have returned and progress has already been made in organizing local churches.

A great time of thanksgiving is being planned at Kibokolo for 2-4 January 1976.

(Photos by P. Gilbert)





Sebastiao (left) takes part in the Christmas story, with his son Claudio as Joseph, and his niece as Mary, at Vila Operaria, Paranaí, Brazil.

(Photo: D. R. A. Punchard)

We shall think about Brazil this Christmas

write Derek and Joanna Punchard,
now home on a short furlough

THE practices for the special programmes for Christmas eve have already been going on for some time. Not only the children, of course, but the men, the women, the young people too, preparing to transform themselves for a night into shepherds, kings, Mary and Joseph to portray the ever-new old story of the love of God being born in Jesus Christ.

This year we shall not be there, as furlough has brought us back to England, but we are thinking of them there in Vila Operaria in

Paranaí. This year the message will be given by the new pastor, Valdemar Martins Vianna, whom the church, after ten years growth, has invited to the pastorate, with his wife Railda and their three-year-old daughter. It hardly seems possible that nearly two years have passed since we encouraged the church to buy a manse, and that the loan is fully paid this month. Praise the Lord that the work here has culminated in the fulfilment of the missionary ideal to leave a self-supporting church.

Looking for work

Last Christmas Sebastiao was one of the shepherds. Like about half the members of the church, he came to Paranaí from Espirito Santo twelve years ago, and is now the church secretary. He is a photographer and has a business in town. Francisco won't be a wise man again this year, as he has moved with his family to the State Capital, Curitiba, to get a better job. With the severe frost this year, many of the casual farm labourers, who will have no work next year, will be following him, and many more going to São Paulo, fast becoming one of the largest cities in the world.

Of course the children too, will play their part with poems and hymns telling the Christmas story. There should be some new faces this year of those who have been reached through the Holiday Bible School and children's organizations of the church in which Joanna has helped these last six years.

We shall be thinking too of those in Diamante do Norte, a small rural town some 50 miles from Paranaí, where much the same programme will be presented, with perhaps less polish than in the town, but with the same enthusiasm, and gaily coloured bedspreads and towels serving the same purpose. This is a coffee-growing region, and the church could lose a good number of members from the rural area with the frosts and increasing mechanization. We hope that the church will be able to support the evangelist who has for six months now been working with my pastoral guidance. He will spend Christmas in the new manse which the church have been building this year.

This church will benefit too, from the fulfilment of hopes and plans for a new work in Nova Londrina, a larger town, some fifteen

miles away, now linked with Paranavai by the new asphalt road, which is almost completed. September saw the arrival in the town of a new BMS missionary couple, Rev. Gerald and Johan Myhill who, apart from the new work there, are helping in Diamante and also Loanda, with its five congregations.

One of these is Porto Rico, on the great River Parana, which includes several new converts on islands in the river. Gerald will be visiting these with a boat recently purchased for the purpose. Among the converts there are twin sisters, living in an unusual situation. One is legally married, but both live together with the husband, in the same house and have several children by him, all of whom apparently live together quite happily. Now what?

Heat and snow!

Of the other congregations, Santa Cruz de Monte Castelo comes to mind, having been reopened in August after many years. On a recent visit to the Sunday afternoon meeting there were a total of 41 present, a good start, and the same night an eighteen-year old girl was baptized during the service in Loanda.

So, as we sit down to our roast turkey here in

England with the family, we shall be thinking of those we so recently left in the northwest of Paraná, and of the Christmas we usually spend with them. The biggest difference of course is the temperature, about 60°F of difference, which changes the whole atmosphere of the season. Somehow Father Christmas and his sleigh riding through the snow in the advertisements, with the tinsel and cotton wool decorations seem strangely out of place, but they're all there, with flashing coloured lights everywhere.

Nothing for men!

The usual gifts are exchanged, with the emphasis very much on the children, sometimes on Christmas Eve, though some wait till Christmas Day. The children buy presents for their mother, and the grandmother for the grandchildren. The husband buys a present for his wife but he doesn't get one at all!! This is the family day, and Christmas dinners are on a big scale, often served out of doors under a canvas awning for protection against the hot sun, or maybe a sudden rainstorm! Roast meat is the order of the day, and though the turkey may survive the day alive, there will be chicken, legs of pork and suckling pig, and plenty of roast beef, accompanied by boiled rice, beans in gravy, spaghetti, a cold potato salad, not to



Children spell out the message of Christmas—
NATAL—at Vila Operaria,
Paranavai, Brazil.

(Photo: D. R. A. Punchard)



**The Shepherd Scene
from the nativity story,
at Vila Operaria,
Paranavai, Brazil.**
(Photo: D. R. A. Punchard)

mention plenty of iced drinks to wash it all down. Afterwards, the womenfolk, who will have spent all morning preparing the meal, will do the washing-up, whilst the men enjoy the day as they sit chatting in the shade. Very often during the afternoon a party of younger folk is made up to go to the river on the back of a lorry, or in any vehicle that may be available for a swim to cool off.

We give thanks to God for these eight years in Brazil, for those who always remember us in prayer, and for many who, unknown to us, are enabling us to be in Brazil, through contributions to B.M.S. But most of all continue to remember in prayer those among whom we work, with whom our lives are shared in the great privilege and ideal of winning men to Christ.

Churches believe in witness and service

Carole Whitmee, B.M.S. missionary has sent a report of the Sambalpur Diocese.

Those who read B.M.S. literature are familiar with the names Diptipur and Balangir. B.M.S. missionaries continue to serve at both places.

Diptipur and Balangir are now within the Diocese of Sambalpur in the Church of North India. This diocese was formed in February 1972 and within it there are five Pastorate Unions (groups of churches), 53 paid pastors and 83 honorary pastors.

The Christian community totals just over 34,000, of which over 19,000 are communicant members. Most of these people, like all the

people in the area, are dependent on farming or weaving for their income.

A report of the diocese which has been prepared recently shows how active the church is and how its work affects the whole community.

Here are some of the sections from the report.

YOUTH WORK: We have throughout the Diocese of Sambalpur some very keen and active young people who participate in all kinds of Church activities. They are particularly active in singing and music.

CHRISTIAN ENDEAVOUR: There are 30 Societies in the Diocese holding regular meetings for young people of all ages. These societies meet together for an annual meeting. At the beginning of this

year, the Balangir Society celebrated its Silver Jubilee and here we really saw the Youth at their best as they worked, planned and prepared for this event for many months. The result was a tribute to any youth group and the final meeting was attended by more than a thousand people.

SUNDAY SCHOOL: There are about 100 Sunday Schools in the Diocese. Sunday Schools are in all Pastorates in the Diocese, though not yet in all congregations. Several of these Sunday Schools are very large. An honorary Sunday School Supervisor has been appointed by the Diocese because it is felt that Sunday School is a very real means of strengthening the Church.

GIRLS' BRIGADE: The first company of the Girls' Brigade has just been started in one of the Pastorates. It is hoped that this will be enlarged and other companies too may be started. The activities include a four square programme—Physical, Educational, Spiritual and Service.

EVANGELISM: Meetings for Evangelism, Revival and the deepening of spiritual life have been held in many of the Pastorates. Frequent Church activities give opportunities for witness and evangelism. Baptismal services are held in the open at different places in the Diocese throughout the year. The evangelistic effort of the Diocese is seen in the many new areas where work is being started. New churches are being formed and new members are coming into fellowship in several of the Pastorate Unions. There is one notable area in the Bargarh Pastorate Union that has been growing for many years. This is an area of Telugu people. It was a real answer to prayer when a Telugu/Oriya speaking man came into the Diocese to be the Pastor there. He was later joined by his sister who helps with the work among women and children and also runs a school for the children.

SCHOOLS and HOSTELS: Within the Diocese there is one Lower Primary School for boys and girls, four Middle English Schools for boys and for girls and one High School for boys with a separate Girls' Section. In all these schools daily Christian prayers are held and several of the schools have almost all Christian teachers. Some schools have almost 100% Christian

pupils, while others have as many as 40% non-Christians. Most Schools receive a 2/3rd Government Grant.

There are seven hostels within the Diocese—four for girls and three for boys. The demand for places in these hostels has been on the increase in recent years and this year some hostels have the highest number ever. Daily Christian prayers are held and opportunities for working among these children are unlimited. The children have come from a variety of backgrounds, many from extreme poverty. The hostels have been a means of saving them from malnutrition and many other dietary deficiencies that would otherwise have befallen them. In one girls' hostel during this year eleven decisions for Christ were recorded and nine of these young people were baptized. These young people attend Church, Sunday School and other youth activities.

HOSPITALS: The two hospitals in the Diocese are widely known and exercise a very real ministry both spiritually and medically. The bed strength of each is 120 in Khariar and 60 in Diptipur. The hospitals programme includes rural health, baby clinics, relief work in drought areas and children's feeding programmes.

WEST UTKAL AGRICULTURAL CENTRE: Apart from participating with the hospital in the relief work, the agricultural centre in Diptipur has been a means of helping many of the farmers to grow better crops. The introduction of high yielding short duration crops has been of great help in an area that is constantly drought prone. The Agricultural Centre has plots in which it demonstrates the growing of different varieties of rice. Recent experiments have been made in growing sunflowers and groundnuts for oil as well as other crops. The centre is also well known for the goats which it keeps and the milk they provide for the local people and especially for the hospital patients.

The area of the diocese faces the problems of poverty and illiteracy. Deaths from malnutrition have been recorded and many have meals very irregularly.

The lack of finance affects the work of the church but its aim remains, the winning of people for the Lord Jesus Christ.

Mulvany House, Calcutta

The Rev. Ernest Madge, the General Overseas Secretary of the B.M.S. is spending some months of this year in Asia. When in Calcutta, India, he wrote about different aspects of life in the district and the articles will be appearing regularly in the *Missionary Herald*.

Mulvany House, Calcutta, is named after Miss Editha Mulvany, of the Church of England Zenana Mission, who, with lady missionaries of several denominations, founded it as a Home for Homeless and Friendless Indian Women and Girls. Opened in 1899, it still continues its good work.

A number of B.M.S. missionaries have served on its committees in Calcutta and London. Miss J. E. Knapman is on the Calcutta Committee, and has supplied much of the personal detail in this article. Mrs. H. C. Bowker is chairman and Mrs. E. G. T. Madge secretary, of the London Committee. Other Baptist ladies who were formerly missionaries in West Bengal, or who lived in Calcutta, are members. The chief function of this Committee is to administer trust funds invested in this country, the gift of earlier generations.

Tucked away in a side street of North Calcutta, the House provides accommodation for

eight old ladies and fifteen children under five, as well as a few young women needing protection.

Old and Young

One of the older residents of the House is Mrs. Biswas, a very fine Christian woman who was for many years a school teacher. She taught in a large mission school in Calcutta where her influence over a number of years was quite considerable. A little over ten years ago Mrs. Biswas, early in retirement, applied for admission to Mulvany House: at that time she was active and physically fit, and she very soon became a great asset to the House, able to support herself from her pension.

Shortly after moving in, however, she suffered quite a severe stroke which seriously impaired her speech and left one side of her body permanently paralysed. Although she made a good partial recovery, Mrs. Biswas remains virtually bed-ridden, but continues to enjoy the security of Mulvany House and her consistent cheerfulness continues to encourage those who share her room and others living in Mulvany House.

Finding a mother

Shanti is a young woman who has enjoyed the safety and shelter of Mulvany House for a number of years. Her childhood was far from happy and she has long since ceased to have contact with any of her own relatives. She was admitted to Mulvany House in need of special care, love and protection. Soon after Mrs. Biswas became a resident in Mulvany

House, a very natural close bond developed between the two women.

Ever since the older woman became ill, the younger—Shanti—has been her devoted companion and is regarded now as an adopted daughter. Shanti, coming from a non-Christian background was impressed by the Christian faith and witness of the other residents. After some time she herself became a Christian by personal conviction and just last year was baptized, becoming a member of the Church of North India in Calcutta.

Another long term resident is Sushila Hembron who came to reside temporarily in Mulvany House—until such time as she might be given a place in the Cheshire Home in Serampore . . . an institution for the chronically ill. The so called temporary residence has extended over more than five years! Sushila is a member of the Hindustani speaking congregation at Carey Baptist Church: totally bedridden, Sushila lies flat, face down, and is quite unable to rest in any other position.

With the help of a physio-therapist she has been able recently to raise herself on her elbows, but she is the most seriously handicapped person living in Mulvany House. However, visitors to the House are impressed always by her indomitable cheerfulness—usually it is she who offers to pray with those who come to encourage her, and most leave feeling it is they to whom someone has ministered.

Among the children living in Mulvany House is a small

boy who, with his older brother, was admitted because their mother died soon after he was born. Their father works to support himself and to contribute nominally towards their keep. The older boy is now in boarding school and his young brother will join him just as soon as he is five years old. Another little girl also looks on Mulvany House as 'home' as she has spent most of her five years there: she has a bad health record having contracted tuberculosis. She has no father, and her mother (working in a family as an ayah—domestic help) is unable to provide a settled home.

From time to time young expectant mothers come for protection and shelter. One such pregnant girl was brought several hundred miles from the Punjab, so that her pregnancy could be kept secret in her own home area. She seemed determined to take the minimum interest in her baby, who was later happily adopted by a couple locally in Calcutta who had been denied a family of their own.

Another young woman, a college student from the northern hills of India, came to take refuge in Mulvany House as soon as she realized her predicament. Only very shortly before her baby was born was she prevailed upon to inform her parents, fortunately, the loving reaction of her distressed but understanding Christian family enabled her to return quickly to her own home area. Unfortunately, her very attractive baby lived only a few days.

This piece of loving Christian service goes quietly on. Many Christians in Calcutta do not know of the Home's existence, and fewer still in this country have ever heard of it. Those who do know are determined that the Home shall continue its work for many years to come.

B.M.S. Stamp Bureau

In view of the ever-increasing postal charges many people are asking if it is still an economic proposition to send in parcels of stamps. The answer is, 'Yes'.

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Missionary Record

Arrivals

- 7 Sept. Miss M. Smith from Ludhiana, India
- 16 Sept. Miss M. White from Bogra, Bangladesh
- 30 Sept. Rev. and Mrs. R. Young and son from Dinajpur, Bangladesh
- 4 Oct. Miss M. Rasmussen from Curitiba, Brazil
- 6 Oct. Mr. J. T. Smith from Diptipur, India

Departures

- 5 Sept. Mr. and Mrs. O. Clark and family and Miss P. Woolhouse for CECO, Kimpese, Zaïre
- Miss J. Cowey for Kisangani, Zaïre
- Mr. P. Chandler and Miss G. MacKenzie for Bolobo, Zaïre
- Miss R. Harris for Ngombe Lutete, Zaïre
- Miss R. Montacute for I.M.E., Kimpese, Zaïre
- 9 Sept. Mr. and Mrs. C. Sugg and family and Miss J. Sillitoe for Upoto, Zaïre
- Rev. and Mrs. D. Norkett and daughter for Kinshasa, Zaïre
- Miss V. M. Hamilton for Dacca, Bangladesh
- 24 Sept. Mr. J. Oliver for Upoto, Zaïre
- 30 Sept. Miss B. M. Cooke for I.M.E., Kimpese, Zaïre
- 3 Oct. Mr. N. Webber for Kivuvu, Kimpese, Zaïre
- 5 Oct. Rev. and Mrs. F. W. J. Clark and family for Cascavel, Brazil
- 7 Oct. Mr. and Mrs. D. J. Hampshire and family for Cuttack, India
- Miss A. Kimber for I.M.E., Kimpese, Zaïre
- Miss M. White for Colliers, U.S.A.

Deaths

- 11 Sept. In Worthing, Miss Annie Jessie Lambourne, aged 87, Angola Mission 1917-1945
- 24 Sept. In Australia, Mrs. Gertrude Edmeades (widow of Rev. R. W. Edmeades), aged 84, Indian Mission 1915-1945

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(1st September, 1975 to 6th October, 1975)

General Work: Anon: (Cymro) £20.00; Anon: £5.00; Anon: (Prove Me) £5.00; Anon: £2.00; Anon: (Cymro) £8.00; Anon: £5.00; Anon: £50.00; Anon: (Jean) £10.00; Anon: £1.00;
Medical Work: Anon: (G.W.) £5.00; Anon: (A Christian Prayer Partner) £3.00; Anon: (W.P.C.) £11.00;
Chandraghona Appeal: Anon: (M.E.G.) £10.00; Anon: £1.00; Anon: (E.M.W.) £5.00;
Relief Work: Anon: £5.00; Anon: (Edinburgh) £3.00; Anon: (E.M.C.) £5.00; Anon: (R.J.) £2.00;
Agricultural Work: Anon: (W.P.C.) £11.00.

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Mrs. S. J. E. Hancock	50.00
Mrs. B. L. Hobbs	19.68
Miss W. Johnson	200.00
Miss C. E. Patrick	98.34
Mr. T. Wait	200.00

Nominations

Nominations
for the
Baptist Missionary Society
General Committee
should be received in the
Mission House by
15 January, 1976

Nominations should be sent to:

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